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THE
NEW TESTAMENT

A NEW TRANSLATION BY

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TOGETHER WITH THE AUTHORIZED VERSION

PARALLEL EDITION
WITH INTRODUCTION

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THE NEW TESTAMENT, III

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CONTENTS

	PAGE
INTRODUCTION	vii

BOOKS OF THE NEW TESTAMENT

	PAGE	CHAPTERS
MATTHEW	1	28
MARK	82	16
LUKE	134	24
JOHN	221	21
THE ACTS	286	28
THE ROMANS	370	16
I CORINTHIANS	403	16
II CORINTHIANS	436	13
GALATIANS	458	6
EPHESIANS	469	6
PHILIPPIANS	480	4
COLOSSIANS	488	4
I THESSALONIANS	496	5
II THESSALONIANS	503	3
I TIMOTHY	507	6
II TIMOTHY	516	4
TITUS	523	3

	PAGE	CHAPTERS
PHILEMON	527	1
TO THE HEBREWS	529	13
EPISTLE OF JAMES	554	5
I PETER	563	5
II PETER	572	3
I JOHN	578	5
II JOHN	587	1
III JOHN	589	1
JUDE	591	1
REVELATION	594	22

INTRODUCTION

I

JESUS died in A.D. 29 or 30. Within about a century after his death the writings which were collected later on into our New Testament had appeared, and appeared in and for communities of men and women who knew they were living in fellowship with him as their Lord in heaven. Literature rises out of life, and special periods sometimes are a-flower with writings that outlive their setting. Such classical literature implies an intense spirit of life, heightened and vivid; it grows fresh out of a soil of rich traditions, with a keen perception of the present, and an outlook upon the future. So with the New Testament writings. They are the classical literature of early Christianity, springing from the vitality of men who remembered Jesus, who were conscious of living in personal fellowship with him as their Lord, and who expected his return. Memory, faith, and hope were the controlling forces which he inspired in them, especially hope, which included faith and memory; and the atmosphere they breathed was one of love, in which they joined hands for a new fellowship of common aims and interests. The setting of these characteristics changed, as the second generation was succeeded by the third. Hope did not fade, but the element of memory was heightened in the service of faith; the historical basis had to be emphasized as the development went on. The religious movement which Jesus started as a Semitic form of faith outgrew its primitive environment and

expanded into a propaganda for the world at large, translating itself afresh into new forms of expression and appeal, but preserving, amid all its varieties, its inward identity. These developments, with their inevitable elements of strain, are recorded or at least reflected in the pages of this literature; indeed it was owing to the exigencies of the movement, as it became more fully conscious of itself, that these writings came to be composed. In the communities of the faithful, men had to impress upon themselves and upon others what Jesus said and did, for the more convinced they were that he was neither a Jewish pretender nor an unsubstantial deity like one of the deities of the cults, the more urgent it was for them to recall that his words were the rule of their life and that his actions in history had created their position in the world; they had to think out their faith, to state it against outside criticism, and to teach it within their own circle, instead of being content with it as a mere emotion; they had also to refresh their courage by anticipating the future, which they believed was in the hands of their Lord. Such were the main motives that led to their literary activity. Jesus had made life a new thing for them. Some realized this instinctively. Others did not realize how new it was, wondering if the new was altogether true. Others again were inclined to exaggerate or misconceive the novelty. But the common basis of their life was the conviction that they enjoyed a new relationship with God, for which they were indebted to Jesus. The technical term for this relationship was 'covenant,' and 'covenant' became eventually in their vocabulary 'testament.' Hence the later name for these writings of the church, when gathered into a sacred collection, was *'The New Testament'*—*New* because

the older relationship of God to his people, which had obtained under Judaism, was superseded by the faith and fellowship which Jesus Christ his Son had inaugurated. It was the consciousness of this that inspired the early Christians to live, and to write about the origin and applications of this new life. They wrote for their own age, without a thought of posterity, and they did not write in unison but in harmony. "No one," says Dr. Denney, "can deny that the New Testament has variety as well as unity. It is the variety which gives interest to the unity. What is it in which these people, differing as widely as they do, are vitally and fundamentally at one, so that through all their differences they form a brotherhood and are conscious of an indissoluble spiritual bond? There can be no doubt that that which unites them is a common relation to Christ—a common faith in Him involving common religious convictions about Him." This is the clue to all that was written then about Jesus, in whatever form, and from whatever angle.

Jesus wrote nothing, and for a time his immediate disciples felt no impulse to write any account of him. A new age and order was expected at any moment; Jesus was to inaugurate this soon and suddenly. Why write a biography of one who was to reappear from heaven ere long? They were living in the brief interval between his earthly life and his return to complete the work of God, which would end the present order. Theirs only to wait, and meantime to bear witness to the resurrection of Jesus, to induce, if possible, the Jewish nation to repent of their sin in murdering God's chosen Servant. *Repent and turn to have your sins blotted out, so that a breathing-space may be vouchsafed you, and that the Lord may send Jesus your long-*

decreed Christ, who must be kept in heaven till the period of the great Restoration. These words of Peter to the Jerusalemites express the attitude of the faithful during this initial phase. In days marked by such tense expectation there could be no thought of preserving any literary records of what Jesus had said and done. He had merely been withdrawn into heaven. Presently he would appear again to usher in that reign of God on earth which he had foretold and in a sense initiated.

But he was remembered. Oriental memory is singularly tenacious, and the impression he had made upon his followers was deep and sharp. As time went on, the Palestinian Christians cherished more and more the recollection of outstanding events and sayings in his life. Particularly the incidents of the last tragic week of his career were remembered, for so much depended on his death; the argument with Jews turned mainly upon his sufferings, which had to be adjusted to their traditional faith in a messiah. The apologetic requirements of the early mission led to the crystallization of memories about him. Also his words were recalled, since they formed the rule and guide of his communities. *Remember the words of the Lord Jesus, who said, "To give is happier than to get."* So Paul told the presbyters of Ephesus, as he bade them farewell. And again he recalled a saying of Jesus, to clinch his argument that Christian ministers should be supported by the communities; *the Lord's instructions were that those who proclaim the gospel are to get their living by the gospel.* These are incidental allusions, but they are the more telling because they are incidental. They tally with the implicit knowledge of details about the historical life of Jesus in Paul's letters.

He can presuppose an adequate acquaintance with that life, in his communities, and his arguments are unintelligible apart from an interest in and an acquaintance with the data of the historical Jesus. All this was due to the vivid recollections and traditions of the primitive Palestinian disciples. How soon their materials took written shape, we cannot tell, but at least one written record of them was probably in existence by about A.D. 50. It is in the preservation and compilation of these anecdotes about Jesus that the first phase of literary activity among the primitive Christians lies. Those who had been with him loved to recollect the very words he used, his looks and gestures, his methods of teaching and of healing. And this from no mere pious, sentimental motive. When challenged by the Jews to justify their faith and practice, they had to fall back upon what they remembered of the instructions of their Lord. He had said this about the Law. He had taken this line on the question of the sabbath, or of marriage, or of prayer, or of forgiveness. Where he was born, why he had died, how he had appeared after death—all this and more entered into the common consciousness of the communities which existed in virtue of their faith in him.

But a generation passed without any definite expression of this in literature. During the first thirty or thirty-five years after his death, nothing was composed except a number of letters which were occasional and meant for the practical needs of the present. All that has survived of this primitive literature is the work of one who was not a member of the original group of disciples, a brilliant young Jewish leader called Paul, who became a Christian and travelled far to spread the news of Jesus, founding communities here and

there, and, among other exploits, carrying the gospel across the Mediterranean into Europe. With these communities Paul kept in touch by means of letters, advising, inspiring, and controlling them, when he could not be with them. Sometimes they are, in Dryden's phrase, his "absent sermons." One is to a group of Asiatic Christians in Galatia, but the majority are addressed to little churches or circles of the faithful in Macedonia and Greece, at places like Thessalonika, Philippi, and Corinth, all of which he and his coadjutors had founded. Two are sent to churches with which he had no connexion, one to Colossae in Asia Minor, the other to Rome; but in both cases he hoped to follow up the letter by a visit, and to both churches he was already well known by reputation. One semi-private note of his has been preserved, to a Christian at Colossae called Philemon. Another, a profound address to some unknown church or group of churches in Asia Minor, was afterwards given the misleading title of *'To the Ephesians,'* but there is some doubt as to whether it was written by Paul or in his name by a later disciple.

These letters fall in the latter part of Paul's life, between about A.D. 50 and 65. The earliest is the correspondence with Thessalonika or the letter to Galatia; then follow the correspondence with Corinth, the letter to the Roman Christians, and, from his imprisonment, the later group of letters to the Colossians, Philemon, and Philippians. They were mainly dictated to a scribe or secretary, and sent by the hands of some trusty messenger—for the Roman Empire had no postal service for ordinary people. They were read aloud at worship, and often copied out in order to reach churches in the vicinity. When they were

eventually collected, possibly by the beginning of the second century at Ephesus, some editorial work was done upon them. Thus a letter of introduction for Phoebe to the church in Ephesus has been incorporated in the last chapter of the epistle to the Romans, and even the earlier part of that epistle suggests that there had been several editions of it from Paul's hand. The correspondence with the church at Corinth, again, is merely a part of the original, and has been rearranged: only one fragment of Paul's first letter has survived (out of its place, in 2 Cor. vi. 17–vii. 1), and after 1 *Corinthians* two letters passed, the first of which is extant in an abbreviated form in 2 Cor. x. 1–xiii. 10, the second in 2 Cor. i.–ix. These and other literary problems emerge out of the canonical text. It is also probable that genuine notes of Paul have been worked up by the Paulinist who afterwards wrote 2 *Timotheus*, *Titus*, and 1 *Timotheus* in that order, some time during the next generation.

Paul was the first to think out the meaning of the Christian faith, and this was forced upon him by his mission to Jews and non-Jews alike. Particularly he had to carry the church through its first crisis, past the danger of remaining a Jewish sect. He was an evangelist, an organizer, and also a thinker—not a common combination. He died as a martyr, but not before his great work was done. It is no wonder that for the church in the second century he was *the* apostle; they looked back to him and up to him as the outstanding figure of his age, and this impression is confirmed, as it is largely made, by his writings. "The future history of Europe and America for two thousand years," as Dean Inge observes, "perhaps for all time, was determined by his missionary journeys

and printed writings. It is impossible to guess what would have become of Christianity if he had never lived." The vitality of these letters, thrown off in the midst of a busy life, is indeed due to the fact that he "understood what most Christians never realize, namely, that the gospel of Christ is not *a* religion, but religion itself." He is the one personality in primitive Christianity about whose personal devotion we know something intimate. The intellectual forms in which he expressed his faith were not final at every point; there was a variety of interpretations of the gospel, mainly stirred by his impetus, which appeared in subsequent literature of the period. But his genius is by itself

Paul was not the pioneer of missions to non-Jews, though he did more for them by travelling and argument than any other early Christian leader; he it was who inspired the emancipation movement which saved the primitive church from a reactionary conservatism. But he was the first man of letters in the early church. Of the original twelve apostles, very few had occasion or ability to follow him along this line. A pastoral letter from Simon Peter to a group of churches mainly in the north of Asia Minor has survived under the title of *'First Peter.'* This beautiful piece, evidently written in view of some persecution at the hands of the civil authorities, may be dated in the seventh decade of the first century. Apparently it was dictated to Peter's amanuensis, Silvanus, at Rome, which is called by the mystical, opprobrious name of *Babylon,* as the new, evil oppressor of God's people. Later on, a gospel, an apocalypse, and a book of Acts were written under Peter's name, none of which succeeded in winning a final place within the New Testa-

ment; but a second epistle, probably composed early in the second century, managed after a while to gain a position inside the canon. *'Second Peter'* is mainly a denunciation of errorists, and in style, language, and spirit it is inferior to the authentic First Epistle; its Greek is the poorest and most ambitious in the New Testament. Another homily is assigned by some to the apostle *James* (either the brother of John or the brother of Jesus), but the *'Epistle of James'* is one of the enigmas of the collection. It is terse, stringent, and permeated by reminiscences of the Wisdom literature of Judaism. No tradition about its origin has survived; it is addressed to Christians at large, under the figurative, archaic title of 'the twelve tribes in the Dispersion,' and it lacks any epistolary conclusion. The writer is one of the teachers in the early church, keenly alive to the ethical obligations of the faith, individual and social. Those who assign it to the apostle James, the brother of Jesus, date it either before Paul's letters or in the seventh decade of the first century; but if James is merely a Christian teacher, as is most probable, the homily may be placed towards the end of the first or the opening of the second century. It certainly presupposes misconceptions of Paul's teaching about faith.

Another homily by a Christian teacher has survived, under the title of *'Hebrews.'* Who wrote it, when it was written, and for whom it was intended, no one knows. When it was edited for its place in the canon, it received, like 'Ephesians,' a misleading title, for 'Hebrews,' either as an equivalent for Jewish Christians or for Hebrew-speaking Jewish Christians, is inapplicable to the circle for whom this remarkable treatise was intended. The author is in closer touch

with his readers than the author of 'James.' He writes to warn them against apostasy from Christianity under stress of suffering, and his homily is not only literary and even artistic in form, but characterized by a profound, mystical philosophy of religion. Much of it is a series of short bible-readings from the Greek pentateuch and psalter; the person and work of Christ are discussed in a unique vein of theological speculation, nearer to that of the Fourth Gospel than anything else; and the author reveals an intimate acquaintance with the spirit and methods of the Alexandrian Jewish theology. Though not Paul, he may have been in touch with the Pauline circle. He writes to what is evidently a small group of Christians, in Rome or elsewhere, but his treatise has no epistolary opening and reads often like a sermon or sermons written out. Various guesses were made about its authorship in the second century, but the author's name had disappeared from knowledge at an early date; he is one of the anonymous figures which prove that the early Christian movement must have been richer in personalities than we sometimes realize. The homily may be placed anywhere between about A.D. 70 and A.D. 90, and either then or later a forcible little homily under the name of *'Judas'* came into circulation, written to protest against some heretical movement in local Christianity. This pamphlet was used by the author of 'Second Peter,' so that it must have been written by the beginning of the second century. To whom? The tract does not say, and tradition offers no clue. By whom? The author calls himself "a brother of James," and 'James' may mean either the brother of Jesus or the James who was one of the original twelve disciples or some unknown figure in the early church. Our

Judas does not call himself an apostle; indeed, he speaks of the apostles as an historical authority in the past. A spirit of religious conservatism breathes through his manifesto. Like the writer of *James*, he is indignant and alarmed at Christians who are misrepresenting Christianity by their conduct and opinions.

These occasional tracts and homilies came into circulation during the period which followed the career of Paul, although none of them exactly represents his theological position and none, except Second Peter, alludes to him. They are literature called out by exigencies of church-life as it developed here and there. Only in two of them, First Peter and Hebrews, is there any distinct appeal to the historical life of Jesus. But the interest in this life was meanwhile beginning to voice itself in literature; the traditions about Jesus, which are presupposed in the epistles, now came to be recorded in writing, and we encounter the historical writings of the New Testament. These are five in number. Four are 'gospels' and one is the sequel to a gospel, which carries on the story of the primitive church, mainly in connexion with Paul, to the period of his arrest and arrival in Rome, about or shortly after A.D. 60.

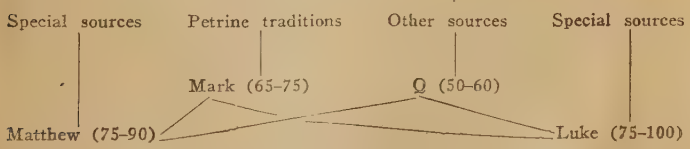
Familiarity with the term *'gospels'* must not be allowed to blind us to the fact that both in name and in form they were a new departure in literature. The Greek word for *gospel* meant originally the reward for bringing good news, then the good news itself, and finally the written record of the good news. The term passed through these three stages. Now, in the New Testament itself *gospel* always means the second of these, i.e. the gospel-message of salvation, the good news of God's redeeming purpose as brought by or

realized in Jesus Christ. The third or literary sense is editorial; it arose in the second century of our era, when we find the remarkable fact that the term *gospel* was being definitely reserved by the church as a title for the books which described the historical life of Jesus. They were thus distinguished from the Old Testament, the real bible of the early church, which was believed to predict the career and mission of our Lord, and from the apostolic epistles and other writings which arose out of that mission. The four gospels were, of course, apostolic productions; indeed, their original name seems to have been 'apostolic memoirs of Jesus,' and it was their connexion with the primitive apostles who had been eye-witnesses of Jesus that authenticated them. But the vital importance of their contents led to their monopoly of the term *gospel* as a literary title. Strictly speaking, there was only one 'gospel,' the proclamation of God's final revelation in and by Jesus Christ. In fact, the four gospels are technically various reproductions of that good news; what we have is 'The Gospel according to Matthew,' or 'according to Mark,' or 'according to Luke,' or 'according to John,' i.e. *gospel* still in the second of its meanings. But colloquially, as time went on, *gospels* came to be used in the third sense also, as written records of the one 'gospel'—a new departure which is not more new than their intrinsic literary form. For there is no exact prototype of the gospels in ancient literature. They are not mere biographies, not even biographies written for edification. For the composition of epistles and letters, even for the production of homilies in epistolary form, the early Christians had certain precedents in Jewish and classical literature. But the exact

form in which stories and sayings of Jesus were preserved by them is a novelty in ancient literature.

The first three gospels form a group by themselves. They are not independent narratives about Jesus; one has been re-edited by the other two. The first to be composed was evidently not regarded as sacrosanct and final, for, while the two later gospel-writers adhere upon the whole to its outline, they take great liberties with its matter, both in arrangement and in style, toning down, for example, the frank realism which sometimes characterizes Mark, or even altering expressions to suit a slightly different estimate of some incident or saying. Neither of the two later gospels was written to be read alongside of Mark, as is our modern fashion. They were written to supersede it, or at any rate to be read in quarters where it was unknown.

In order to clear up the genesis of these first three gospels, it will be advisable to put what may be regarded as approximately the results of modern investigation into a diagram like this:—



By Q we mean the early collection drawn up from oral tradition in the Palestinian communities, mainly a collection of sayings of Jesus. It is conveniently named Q from the first letter of Quelle (= source, in German); it forms the basis for most of the non-Marcan material common to Matthew and Luke. Whether Mark used it or not, is uncertain. We should

always remember that Q and the other sources must have contained sometimes the same material, in varying forms, and that neither the Petrine traditions nor Q exhausted the available material. This material need not have been circulating in written shape: some of it, in the special contributions preserved by Matthew and Luke, was probably handed down by oral tradition and hearsay. But, with the rise of the three gospels, their written sources, such as they were, disappeared. Q, for example, can only be reconstructed from a critical comparison of the material in Matthew and Luke which is not due to Mark, and no reconstruction is more than tentative.

The first stage was the oral circulation and collection of sayings and stories of Jesus, mainly in the original Aramaic, for the primary purpose of proving that he was the real messiah of God's people. Then came the literary stage, when they were put together for the purposes of catechetical instruction and apologetic argument, and possibly at this period there were also small collections of suitable proof-texts or testimonies from the Old Testament, for use especially in controversy with the Jews. Q must have been compiled at an early period. But the first of our four Gospels to be composed was that of *Mark,* based, as tradition tells us, upon Peter's reminiscences. It is the only survivor of the evangelic literature of the period. A generation was rising which depended for its acquaintance with the actual story of Jesus upon a rapidly diminishing company of eye-witnesses, a generation also which needed that story in Greek, instead of in the vernacular Aramaic, which was unintelligible outside Jewish circles. Mark's gospel is a terse, vivid account of Jesus, from the beginning of his public

ministry to his death. It is not an artless transcript of oral reminiscences preserved by Peter, but shows signs of earlier written materials having been worked up by the author. Also, it handles the story in an outline which became normal; first the Galilean ministry, then the Judean, closing with a specially detailed account of the passion-week. Unluckily some accident happened to the last page or pages of the book. Either John Mark was prevented from finishing it, or it was mutilated. The story breaks off in the middle of a sentence.

Mark wrote for an audience outside Palestine, for whose benefit he was careful to explain sometimes a Jewish technical term. The next gospel was written by one who was more deeply steeped in Jewish ideas. *Matthew's* gospel is much more occupied with the proof from Old Testament prophecy, with the connexion between Jesus as the Lord of a world-wide church and the Judaism which he at once completed and superseded. Matthew's aim is larger than Mark's. It is his interest to show, from the life of Jesus, how the ancestral promises and purposes of God had been really fulfilled in the Christian church as God's true people, and how the Jewish opposition to Jesus had meant a tragic misinterpretation of prophecy. The author is a teacher; the arrangement of his material shows that he had an eye to the catechetical as well as to the apologetic requirements of the church. But what characterizes his gospel pre-eminently is the amount of space devoted to the teaching of Jesus as the founder of the new community. The record of stories about Jesus is enriched; but it is the revelation of his personality in his words which renders Matthew's gospel, in Renan's words, "le livre le plus important qui ait

jamais été écrit." No wonder later tradition came to put it first among the four.

He rearranged and often rewrote Mark's gospel, omitting a little, altering much, and adding more, from special Palestinian sources. The new material, so far as it embodied sayings, is mainly drawn from Q; indeed it is a fair hypothesis, although not more than a hypothesis, that Q was compiled by Matthew, one of the original disciples of Jesus, and that the entire gospel was associated with the name of Matthew on account of the thoroughness with which this Matthean source (= Q) was for the first time incorporated in a gospel.

But as Mark's gospel did not prevent Matthew's from appearing, neither did even Matthew's meet the full requirements of the church. Attempts at composing gospels seem to have been numerous, and we have a third important effort which was made later by a well-educated Christian physician, a friend of Paul who was called *Luke*. His gospel opens in literary style with a dedication and short preface to some Christian catechumen called Theophilus, perhaps a man of rank. Luke is not satisfied with his predecessors, including Mark. He claims no special inspiration, merely premising that he has taken pains to be accurate, orderly, and well informed. Unlike Matthew, whose gospel he does not use, he was not a Jew by birth, and he writes for non-Jewish readers, for Christians in the outside empire, exhibiting a literary skill and an historic sense unrivalled by any of his predecessors. He had access to rich traditions about Jesus, especially about his birth, parables, and closing days, traditions unused by Mark or Matthew, some of which had probably never been put into writing. Like Mat-

thew, he adheres to the general order and outline of Mark, even while he expands and rearranges it at several points. His omissions of what must have lain before him are rarely due to any dogmatic prepossession; they are usually to be explained as the result either of his desire to avoid repetitions and to make room for new material, or of his sense that some of these passages might be irrelevant if not actually misleading to his audience. His additions are for the most part illustrations of the sympathy and power of Jesus, and what he has left out is generally connected with the contemporary opposition and criticism of the Pharisees. Luke lays less stress than Mark and Matthew do upon the local antagonism to Jesus. Such conflicts were to him, as Professor Bruce says, "but the morning mists through which the Sun of Righteousness had to clear his way to meridian splendour," and he has evidently the feeling that these controversies would not appeal directly to the audience he has in view. From a literary point of view, his is the most artistic of the gospels; none of the New Testament writers, except the author of Hebrews, is such a master of idiomatic style and of construction. Even a translation does not entirely obliterate this characteristic.

Such are the first three gospels of the New Testament. Their resemblances and differences, their discrepancies, their varying levels of historicity, their use of common material and their literary connexions, form a problem of intricate historical and literary criticism, but it is much more important to recognize their common power. They witness to the firm conviction of the early church that Christianity was an historical religion, and that all adequate conceptions of Christ must be related organically to the real, his-

torical personality of Jesus. Christianity was not to evaporate in ecstasy, nor to run out into vague eschatology, nor to dissolve into a spiritual mysticism. It was this sound instinct which first produced and then popularized the gospels. Next to the actual appearance of Jesus upon earth, as Renan observes, the issue of the gospels is the most significant phenomenon in primitive Christianity. "La biographie d'un grand homme est une partie de son œuvre. En ce sens, la rédaction des évangiles est, après l'action personelle de Jésus, le fait capital de l'histoire des origines du christianisme, j'ajouterai de l'histoire de l'humanité." The variety of their points of view only brings out their concentration of interest upon the central figure of their story. What imparted life to them, as to the Christian experience from which they rose, was the personality of Jesus. What was Jesus? What did he teach? What did he do? Why did he suffer? Where was he? These were, to the authors of all gospels, the most important questions in the world. Their answers have transmitted to later ages an honest impression of him which tells upon the mind as only a transcript of reality can ever hope to do.

One of them, Luke, wrote a sequel to his gospel, called the *'Acts of the Apostles.'* In Christian literature this was a new departure; although it only covers about thirty years, it is the first church history, an enterprise which had not yet been attempted by anyone. But in form it recalls ancient methods of historiography, by its use of speeches, letters, and a diary. Luke reproduces some primitive traditions from hearsay, and he also uses written sources. Where he is well informed, and especially where he writes from his own observation, he is remarkably accurate. There

are gaps in his work, which latterly becomes a record of incidents in the career of Paul as the main founder of the Christian mission to the world at large. But without it our knowledge of the early church would be most fragmentary. Thus, while Luke never mentions any of Paul's epistles, he furnishes information which helps to make a framework and setting for most of them. His theme is the continuation of the work of the Lord Jesus through some of the apostles, and the fundamental conception is that of the Lord's Spirit carrying on, through the church, the purpose initiated by Jesus upon earth. What Acts portrays is the completion of what the gospel had involved and anticipated.

Even Luke's gospel, however, was not the climax. Another followed, shortly afterwards, written at Ephesus about the end of the first century. In outline it diverges sharply from the order of the life of Jesus, hitherto accepted. The earlier gospels take this course :—

Mark	Matthew	Luke
i. 1–13: Baptism of Jesus.	i. 1–iv. 11: Birth and baptism of Jesus.	i. 1–iv. 13: Birth and baptism of Jesus.
i. 14–ix. 50: Galilean mission.	iv. 12–xviii. 35: Galilean mission.	iv. 14–ix. 50: Galilean mission.
i. 14–vii. 23: In East Galilee.		ix. 51–xix. 27: Outside Galilee.
vii. 24–ix. 50: In North Galilee.		
x.–xiii.: Judaean mission.	xix. 1–xxv.: Judaean mission.	xix. 28–xxi. 38: Judaean mission.
xiv.–xv.: The Passion.	xxvi.–xxvii.: The Passion.	xxii.–xxiii.: The Passion.
xvi. 1–8: After death.	xxviii.: After death.	xxiv.: After death.

This is altered in the *Fourth Gospel*, where the earlier ministry oscillates between Galilee and Jerusalem, embracing even Samaria, while the Judaean mission (vii.–xii.) includes a couple of retreats; the account of the Passion (xiii.–xix.) contains an entirely new cycle of teaching, and the narrative of the appearances

after death (xx.), with which the gospel really ends, has an appendix (xxi.) which possibly was written by a later editor. The extra-Judaean material is probably drawn from genuine historical reminiscences; it supplies evidence for an activity of Jesus in the south which the synoptic tradition implies but fails to chronicle. The Fourth Gospel contains at this point and at some others a nucleus of really primitive tradition. How far these and other graphic reminiscences go back to an eye-witness like the apostle John is one of the problems that cluster round this deep, mysterious book. It is the outcome of long reflection upon the subject, a semi-philosophical interpretation of the Christian religion in biographical form, introduced by a prologue which offers the standpoint of the writer, and permeated by a series of profound conceptions about the divine Mind manifesting itself as reality and love in the person of Jesus. The author is "idealizing (showing the highest significance of) an historical figure," as Dean Inge remarks. Behind him lies the synoptic tradition, especially in its Marcan form. However luminous a haze may surround Jesus, it is a real and definite personality which dominates the Fourth Gospel; some of the naive, frank expressions used by Mark are omitted, for the sake of reverence, and the divine authority of Jesus is enhanced, but, although the primitive conception is modified and idealized, the historical interest remains. Only, the messianic category is transcended. Eternal life is not so much a future phase of being as a present relation of the soul to Christ, and the idea of his return from heaven is transmuted into the conception of his spirit entering the human spirit through faith.

In the Fourth Gospel we see Christianity facing a new era, and obliged to reinterpret itself. This crisis is connected with Asia Minor, and particularly with Ephesus, towards the close of the first century, when the faith had to translate itself into Greek terms more thoroughly than in the later epistles of Paul or in Hebrews. The needs and dangers of the age are reflected in a small, profound pamphlet or pastoral written by the writer of the Fourth Gospel, or at any rate by some writer belonging to his circle. This is called '*The First Epistle of John.*' It is a sort of pendant to the Fourth Gospel. Two notes from the same period and locality have also been preserved, one to a little Christian community, the other to a member of that community called Gaius. These notes, the *Second and Third Epistles of John*, are written by someone called 'the presbyter.' Tradition mentions a presbyter John of Asia Minor about this time. Whether he was also the author or editor of the Fourth Gospel and First John is quite uncertain, as uncertain as his relationship to a Christian prophet called John who, during the last decade of the first century, wrote a tract for the time called '*The Apocalypse.*' In form this extraordinary book resembles Jewish writings of the same class, which profess to unveil the future and the upper world. It is a series of weird, symbolic visions, couched often in terms of Oriental fantasy, and depicting a struggle which ends in the return of Jesus in messianic power and the decisive overthrow of the anti-divine power on earth, followed by a new universe of bliss and peace. The prophet sees in the Roman persecution of Christians, for refusing to worship the Emperor as an act of loyalty, the last inspiration of Satan. In brilliant graphic imagery he depicts the

success of the faithful through suffering, and anticipates the immediate, supernatural overthrow of the Empire at the hands of God. The Apocalypse is a latter-day pamphlet, summoning the faithful, especially in Asia Minor, to defy the authorities and rely on God; it rallies their courage by predicting the downfall of the blasphemous Roman power and the triumph of the Lord over this and all other agencies of the devil. The book, as it stands, has incorporated some earlier visions, written at different periods. It is composed in a style which marks it off from the Fourth Gospel, and its theological outlook is very different. As time went on, and the relations between the Church and State altered, considerable doubts were felt in some quarters about the right of such a manifesto to be read as scripture: the Apocalypse had a struggle first to gain and then to maintain its place in the New Testament; indeed what eventually told in its favour was the belief that it had been composed by the apostle John. This, and the allegorical interpretation of its prophecies, helped to reconcile the church to the book. Nowadays it is read as a magnificent, semi-poetical rhapsody, the work of an ardent Christian prophet, which forms a valuable document for the tempter of primitive Christians who had to face the Roman policy of repression at the end of the first century. When the New Testament was edited and arranged, it was natural to put a book like this at the end, though in point of thought the Fourth Gospel is the climax, just as, in strict chronological order, the Second Epistle of Peter is the last writing of the New Testament collection.

The attentive reader will notice two items about the New Testament, as he comes to the end of it. For one thing, there is no book of church-order, laying down

a code of rules for the worship and organization of the communities; the New Testament has no book corresponding to the book of Leviticus. The other thing is, that the writings are all meant for communities, not for individuals; they reflect and presuppose the life of a society or fellowship. Even the private notes of Paul to Philemon and of the presbyter John to Gaius are addressed to these individuals as members of the church, and Luke's two volumes are intended primarily, but only primarily, for the Christian education of his friend and patron Theophilus.

These twenty-seven books were not the only compositions written or prized by the early church. They are a selection from a wider class. Others were in circulation, one or two as old as, if not older than, some of the later New Testament writings. How and why the selection was made which is known as the *New Testament canon* is not a question that concerns us here. Opinions varied upon several of the books, and not only their position inside the canon or sacred collection but their order, was a matter which took several centuries to decide. Eventually some agreement was reached, and the Bible passed forward into the western church, through which it came to us in its present form. So far as the New Testament is concerned, the re-formation of the church in the sixteenth century did not affect the contents. The Old Testament canonical books are not the same in the Roman and in the re-formed churches, but fortunately no difference ever arose upon the New Testament canon, deep as were the divergencies of interpretation. After the third century, indeed, no early-Christian writings were really able to play a rôle in this connexion which

at all corresponds to the rôle of books like Ecclesiasticus and Wisdom and Tobit in the penumbra of the Old Testament. By the end of the fourth century the list of New Testament books was practically settled, as we now have it, and no subsequent difference of opinion availed to alter it. This was largely due to the influence of *Jerome*, the great scholar of the Western church, who, among other services to Christendom, produced what came to be the official translation. We must now look into the circumstances of this Latin version, made sixteen centuries ago, in order that we may understand two things—how we ever got our English translation of 1611, and why that translation could not be final.

II

The authors of the New Testament all wrote in Hellenistic Greek, which was understood far and wide throughout the Roman Empire. Some of the sources they used were in Aramaic, that is, some of the sources for the gospels and the book of Acts. But Aramaic was a mere Semitic dialect, and the audience for which the New Testament books were written required the international language of Greek. Presently, however, as the mission developed east and west, translations came to be required. Of these the most significant for our present purpose was *the Latin translation.* The beginnings of it are dim and spontaneous; they lie in the province of North Africa, where Latin, not Greek, was the official and popular language of educated people. Christianity had to make itself at home within this environment, and during the second half of the second century partial and unauthorized efforts were made to put the New Testament into Latin.

Then came other efforts on the European side of the Mediterranean, until the bewildering variety of these translations induced Damascus, the bishop of the Roman church in the last quarter of the fourth century, to try to supersede them, if possible, by one official version. He commissioned Jerome, who issued first the gospels and then the rest of the New Testament between A.D. 383 and 385. This revision of the earlier Latin versions eventually became authoritative; it was called in course of time the "Vulgate," or "current" edition of the New Testament, a name which it has retained for centuries.

Now, this Vulgate is important for us on two grounds: (*a*) In the first place, as it was made before any of our extant manuscripts of the Greek New Testament and made from materials that in some cases go back to the early second century, perhaps even from some Greek manuscripts which no longer exist, it obviously is a useful help in ascertaining the original Greek text as that was read in North Africa during the second century. A translation often shows what the text of its original must have been, in a case of dispute. This Latin version of Jerome, along with the Syriac versions which go back to the beginning of the third century at least, must be reckoned of first-rate importance in the business of ascertaining what was the exact primitive Greek of the New Testament. Unfortunately, for various reasons, it is an intricate task, first to know the Vulgate text, and then to reach its sources. Which is partly due to the very success of the Vulgate. For, in the second place, (*b*) this version by Jerome became the standard and popular edition; the Latin church of the West owed its knowledge of the New Testament almost entirely to this translation for

centuries, when Europe was largely indifferent to Greek or ignorant of it. The vogue of the Vulgate tended to suppress the earlier efforts which it was meant to supersede, and it is in these efforts that we often get nearer to the original Greek text than in the Vulgate itself. The Vulgate, it is true, sometimes may preserve them. But in spite of revisions, its own text became corrupted, altered either deliberately or by careless scribes. The French expert, M. Berger, declares soberly that "les alterations dogmatiques ne sont pas rares dans le texte de la Vulgate. . . . Les doctrines les plus chères aux théologiens du moyen âge exercent toutes leur influence sur le texte de la Bible," and this applies to the New Testament text of the Vulgate as well as to that of the Old Testament. It suffered from its very dogmatic importance. The result was that when *vernacular translations* of the New Testament came to be made, they were almost invariably translations, not of the original Greek, but of this Latin fourth-century translation, which was itself, for all its merits, based upon an inadequate knowledge of the materials for a Greek text. Furthermore, even vernacular translations in Europe were upon the whole discouraged. The mediaeval official attitude to such efforts is fairly represented by a letter of Pope Gregory VII to Vratislaus the King of Bohemia in 1079. "It is clear to those who reflect often upon it," says the Pope, "that not without reason has it pleased Almighty God that holy scripture should be a secret in certain places, lest, if it were plainly apparent to all men, perchance it would be little esteemed and be subject to disrespect; or it might be falsely understood by those of mediocre learning, and lead to error." It would be superfluous here to summarize the rise and

reasons of the European demand for vernacular versions, in the interests of missionary propaganda and of private devotion. A time came when the tide of this demand swept over the reactionary barriers raised either to check it or to divert it, and England shared in the influx of the new movement for popularizing the New Testament.

It was only after a long and severe struggle that the English secured a vernacular version of the New Testament. The Roman church was for various reasons hostile and suspicious. In 1408 a provincial council at Oxford explicitly forbade any project of the kind; "we decree and ordain that no one shall in future translate on his own authority any text of holy scripture into the English tongue or into any other tongue, by way of book, booklet, or treatise." This checked unauthorized efforts like those of the Wycliffites. But no authorized version ever appeared to take their place, and punishment was meted out even to people caught in possession of a translation. The popular craving, however, could not be stifled, and the sixteenth century saw the pioneering works of Tindale and Coverdale; while two years after Coverdale, the real "authorized version" appeared in 1537, when a mysterious translator called "Thomas Matthew" had his works not only dedicated to but licensed by Henry VIII. In the long run, what put the New Testament into the hands of the common people was the influence exerted on public opinion and authority by the re-formation of the church.

"The sacred Book,
In dusty sequestration wrapt too long,
Assumes the accents of our native tongue:
And he who guides the plough, or wields the crook,
With understanding spirit now may look
Upon her records, listen to her song,
And sift her laws."

Of all these early English versions, the only one which made any serious attempt to reach back to the Greek text was that of Tindale in 1525, and even Tindale, though a notable linguist, had to depend upon a Greek edition of the New Testament by Erasmus, which, as we shall see in a moment, was by no means up to the mark.

So versions in our language began. But none of them, for all their high merits, commanded unbroken homage. Repeated attempts were made to translate the New Testament, and indeed the entire Bible, afresh. The popularity of the Genevan Bible, issued in 1560 by a group of Calvinistic English churchmen, stirred the English bishops at home to produce *the Bishops' Bible* of 1568, which had its own vogue. Even the Roman Catholics felt obliged to publish a version of their own, by some members of the English college at Douai and later at Rheims. Their New Testament translation, in 1582, suffered as well as gained, in point of textual accuracy, from its bondage to the mediaeval Vulgate, and its English renderings were sometimes as uncouth as they were often felicitous. The translators of the 1611 version drily criticized their Latinisms, "whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood." This is unkind: the obscurity and pedantry of the Douai version were unintentional. Nevertheless it was as sectarian as the Genevan Bible. There was still room for an impartial English version, and the personal interest of James VI helped to launch a project which ended in *the English version of* 1611. This is the so-called 'authorized ver-

sion.' But it was never authorized, by king, parliament, or convocation, and in reality it was not so much a version of the original Greek as a revision of the Bishops' Bible, which it was designed to supersede. The translators, a group of Oxford and Cambridge scholars, followed their instructions to adhere as closely as possible to the Bishops' Bible. Their aim is modestly and frankly stated in their own preface: "truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one . . . but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark." The translators used Tindale, Coverdale, and even the Genevan and Douai versions. They managed to avoid the provincialisms of their predecessors and to incorporate many of the happy renderings already struck out. Their prose had force, simplicity, and dignity. Mr. Andrew Lang, writing as a literary critic, reminds us that "the Wycliffite biblical translations look like a canvas embroidered on by the authors of King James's authorized version, that immortal monument of English prose," but this metaphor is not intended to suggest that the 1611 version was more flowery than its predecessors. The biblical prose of 1611 carried on the directness and realistic power of the Wycliffite versions. What distinguished it was the tact with which the translators instinctively avoided uncouth and pedantic expressions. It is, one must confess, more easy to say this honestly about the New Testament than about the Old, for the state of the Old Testament text in some books made it almost inevi-

table that a literal rendering should be now and then obscure, if not unintelligible.

Gradually but steadily the English version of 1611 won the power and prestige of a classic. For one thing, it was literature, as none of its predecessors were, not even Tindale's nor the Douai version. "How real a creation," says Newman, in envy and admiration, "how *sui generis*, is the style of Shakespeare, or of the Protestant Bible and Prayer Book, or of Swift, or of Pope, or of Gibbon, or of Johnson! Even were the subject-matter without meaning, though in truth the style cannot really be abstracted from the sense, still the style would, on that supposition, remain as perfect and original a work as Euclid's elements or a symphony of Beethoven. And, like music, it has seized upon the public mind." Yes, the style of the English version has been creative as well as a creation. It has entered into the literature and language of the English-speaking race. For once, a committee produced a classic. Nowadays even literary persons who have no special belief in its spiritual message pay generous homage to its qualities of style and rhythm; but it was written by and for people who had a supreme interest in its religious contents. The majority of those who, since 1611, have learned much of it by heart or read it daily have not been held by any aesthetic appreciation of its literary merits. These may have affected them unconsciously, but what such readers have been most sensible of has been the truth of its message. To them this version brought what they understood to be the direct words of God. Their absorbing interest in its pages was an interest in reality. And this interest is vital; no change of generations can displace or diminish it, so long as the religious

sense survives. But the mental attitude varies, and when historical and literary criticism raises new questions, or old questions in a new form, about the sacred books of any religion, it is imperative that these should be answered frankly and adequately. A new situation like this affects, in particular, the attitude to a book like the New Testament. The first essential is to understand its meaning as exactly as possible and to possess it in a form corresponding as closely as possible to the original. The religious interest in accuracy and reality will not be put off by suggestions that a version like that of 1611 has acquired associations which it is a pity and a loss to disturb, or that the language of that version is too sacred to be altered. Let the version remain an English classic. But let us be certain about the truth of what it translates. There is a truth in beauty of style, but there is a beauty in truth, and, whatever we may lose in parting with an English classic, we gain more by contact with the actual meaning of the original, of which this classic seems to be not quite a perfect representation. Besides, the New Testament was originally written for common people in their own language. There may be something in the plea that a translation ought to be slightly archaic, in order to be impressive, that it is no harm, but rather the reverse, for a version to speak in language which is venerable just because it is not the language of ordinary life. But the aim and the spirit of the New Testament itself were essentially popular. This did not prevent its language from being effective; in most parts it reaches a level of style and diction like that of Bunyan's *Pilgrim's Progress* in English, and for the same reason; even literary books like those by Luke and the author of Hebrews are neither technical nor

artificial. Nevertheless, the New Testament was not deliberately written in a style above the common language of the day. Why, then, should it be translated so?

The rise of a certain *dissatisfaction with the version of* 1611 came to a head during the last quarter of the nineteenth century, when semi-official revisions of it had to be issued in England and in America. The reasons were threefold. (*a*) The archaisms of a masterpiece in Elizabethan prose had become either unintelligible or misleading. (*b*) The advance of Greek scholarship, which in the sixteenth century was quite immature, had opened up fresh methods of studying the diction and syntax of the Greek dialect in which the New Testament had been originally composed. (*c*) And, finally, the progress of textual criticism had reset the entire problem of the text. A translation depends largely upon its text for its permanent value. No literary qualities quite make up for a defective text of the original. Since 1611 the materials for ascertaining the original text had increased richly, and the methods of study had improved; the early versions, especially the Syriac and the Latin, were being studied with surprising and novel results, the quotations in the early fathers were being verified upon the basis of more accurate texts, and a number of fresh, important manuscripts had been discovered. The English revision of 1881 was fairly successful in (*a*), less successful in (*b*), as scholars have already proved, and most open to criticism in (*c*) In recovering the original Greek text, the revisers were largely guided by Dr. Hort, the most learned and acute textual critic of his day. But his theories have not commanded assent in every quarter, and even those who agree with

him in the main are disposed nowadays to qualify some of his positions. Since he wrote, the most thoroughgoing work in this department has been that organized by H. von Soden of Berlin, whose edition of the New Testament appeared in the first decade of the present century, based upon a fuller survey of the extant materials than had as yet been attempted and involving a new estimate of the evidence. The translation printed in this volume, opposite to the 1611 version, is from a text which is closer to von Soden's than to Hort's; but no expert in textual criticism would claim finality for his results or even for all his methods at the present day, and all that can be claimed is that we are getting nearer to what is approximately the real text of the New Testament as its authors wrote it.

This matter of *the text* is crucial. It is primarily the business of scholars, but nothing organic to the New Testament can be left as a monopoly to scholars, and it is possible as well as desirable to put before the ordinary reader the general issues and outline of the problem. Any new translation, which is not a mere revision, must justify itself partly upon the ground that it seeks to recover and present a purer text.

So far as the writers of the 1611 version used a Greek text, it was an extremely imperfect one. The version current in the Middle Ages was in Latin, the so-called 'Vulgate' prepared by Jerome, as we have seen, and regarded by the Roman church as authoritative. To go behind the Vulgate was to subvert faith and authority altogether! In fact, the Douai translators claimed that the Vulgate was "not only better than all other Latin translations, but than the Greek text itself, in these places where they disagree." The Douai version, therefore, was an English rendering of

Jerome's translation, and not even of that in a pure form. The depreciation of the original Greek, or, at any rate, the easy-going treatment of it, appears in two previous attempts to print a Greek edition of the New Testament. Cardinal Ximenes, the distinguished Spanish scholar, issued one in 1514–1520, as part of his Complutensian Bible, but it was based on only a few inferior manuscripts. Erasmus almost simultaneously hurried an edition through the Basle press in 1516, which was compiled also from no more than a handful of inferior manuscripts. It was something to get a Greek edition at all, but not even that of Erasmus was by any means adequate. These two editions were employed by Stephanus the Paris publisher (1546–1550), by Beza in Geneva (1582), and by the Elzevir press at Leyden (1624–1678), in their improved editions, but the traditional Greek text, popularized by Stephanus, remained substantially the same in its defects. As Professor Souter puts it, "the text which was to enslave the Greek Testament student for two hundred years and more, was based really on Erasmus's last edition, the Complutensian Polyglot, and a handful of manuscripts—in fact, on something like a hundredth part of the Greek evidence now at our disposal, not to speak of versions and citations." This 'received text,' or Textus Receptus, as it came afterwards to be called, lay before the revisers of 1611. It was, it could not but be, notoriously corrupt. Any translation based upon it must share its defects, and subsequent research in textual criticism has not only exposed them fully, but put us in possession of evidence which enables us, if we choose, to secure a text much nearer to what the writers of the New Testament originally wrote.

It remains to say a word of explanation by way of introduction to *the translation which is printed opposite the version of* 1611. It is not a revision of that version or of any other, but made directly from the Greek. My intention in preparing it was to produce a rendering which might to some degree represent the gains of recent lexical research and also prove readable. I have attempted to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose, hoping to convey to the reader something of the direct homely impression made by the original upon those for whom it was written. This is desirable. It is also possible, for while Hellenistic Greek may have its own defects, from the point of view of a classical scholar, it is an eminently translatable language, and the evidence of papyrology tends to show that it was more flexible than was once imagined. But the enterprise of such a translation has to face a double ordeal. Some of its readers know the original, some do not, and both classes have to be met. "The English reader," as Dr. Rouse remarks, "may be quite competent to judge of a translation as literature and as intelligible or not intelligible, but he cannot judge of its accuracy. The scholar alone can judge of its accuracy, but (granting that he has literary taste) he knows the original too well to be independent of it, and hence cannot judge of the impression which the translation will make on the minds of those who are not scholars." If this is true of Homer, it is three times true of the New Testament. Any new translation starts under a special handicap It appears to challenge almost in every sentence the rhythm and diction of an English masterpiece like the 1611 version, and this may disturb or even irritate many who have no knowledge of the

original. The *old,* they say, *is better.* They are indifferent to the changes which recent grammatical research has necessitated in the translation of the Greek article, tenses, and particles. Yet there are others who do not greatly value a so-called dignity which does not belong to the original, and to whom intelligibility means more than associations. To atone for the occasional loss of the latter I have honestly tried to make the New Testament, especially St. Paul's epistles, as lucid and intelligible to a modern English reader as any version that is not a paraphrase can well hope to make them.

I have taken von Soden's Greek text as a standard, and added a few notes principally in order to explain my departures from it. But they are deliberately few. Surely nothing is more calculated to deaden the interest of the public in any classic than the cult of various readings. There is a place for them, but it is in technical works for scholars. The text of a classic, ancient or modern, ought to be presented as far as possible without any notes upon differences in reading, except where these are absolutely needful. This applies in a special degree to translations.

Quotations or direct reminiscences of the Old Testament are printed in italics in my translation. That is the only specialty in form; I hope it will be found convenient and not inartistic. The books are arranged, also for the sake of convenience, in the order of the English Bible. Now and then verses or new paragraphs will be found transposed; anyone who desires to look into the reasons for such changes will find them in my *Introduction to the Literature of the New Testament.*

I wish to add one word more. Do not rest content with noting the differences between the two versions which are printed side by side, and with playing off one against the other. Try to understand and appreciate their common aim. The object of any translation ought to resemble the object of its original, and in this case it is not mere curiosity, not even intellectual interest. Our English Bibles always reprint the dedication of the 1611 version to King James; it is a somewhat fulsome piece of writing, nearly as fulsome as some of Bacon's references to that monarch. Why does nobody reprint the preface of "the translators to the reader," which breathes an ampler air? Here are the concluding sentences of that neglected preface. "It is a fearful thing to fall into the hands of the living God, but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him, and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the Holy Ghost be all praise and thanksgiving." These words put nobly the chief end of reading the New Testament, and the object of any version; it is to stir and sustain present faith in a living God who spoke and speaks. Three hundred years lie between the two versions which are printed together in these pages. But I hope there is nothing in the execution, as there is certainly nothing in the aim, of the modern translation which would be out of keeping with the tone of these searching words which preface its great predecessor.

THE NEW TESTAMENT

THE GOSPEL ACCORDING TO
St. MATTHEW

THE AUTHORIZED VERSION

CHAPTER I

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab;

And Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achas; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

A NEW TRANSLATION

CHAPTER I

1 The birth-roll of Jesus Christ, the son of David, the son of Abraham.

2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of
3 Judah and his brothers, Judah the father of Perez and Zerah by Tamar, Perez the father of Hezron, Hezron the father
4 of Aram, Aram the father of Aminadab, Aminadab the father of Nahshon, Nahshon
5 the father of Salmon, Salmon the father of Boaz by Rahab, Boaz the father of Obed by
6 Ruth, Obed the father of Jessai, and Jessai the father of king David.

David was the father of Solo-
7 mon by Uriah's wife, Solomon the father of Rehoboam, Rehoboam the father of Abijah,
8 Abijah the father of Asa, Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of
9 Uzziah, Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of
10 Hezekiah, Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the
11 father of Josiah, and Josiah the father of Jechoniah and his brothers at the period of the Babylonian captivity.
12 After the Babylonian captivity, Jechoniah was the father of Shealtiel, Shealtiel the
13 father of Zerubbabel, Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

14 Azor the father of Zadok,
Zadok the father of Achim,
Achim the father of Eliud,
15 Eliud the father of Eleazar,
Eleazar the father of Matthan,
Matthan the father of Jacob,
16 Jacob the father of Joseph,
and Joseph (to whom the virgin Mary was betrothed)
the father of Jesus, who is
called 'Christ.'
17 Thus all the generations from Abraham to David number fourteen, from David to the Babylonian captivity fourteen, and from the Babylonian captivity to Christ fourteen.
18 The birth of [Jesus] Christ came about thus.
His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy Spirit.
19 As Joseph her husband was a just man but unwilling to disgrace her, he resolved to di-
20 vorce her secretly; but after he had planned this, there appeared an angel of the Lord to him in a dream saying,
"Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her comes from the holy Spirit.
21 She will bear a son, and you will call him 'Jesus,' for he will save his people from their sins."
22 All this happened for the fulfilment of what the Lord had spoken by the prophet:
23 *The maiden will conceive and*
bear a son,
and his name will be called
Immanuel
(which may be translated, *God is with us*).
24 So on waking from sleep Joseph did as the angel of the Lord had commanded him; he
25 took his wife home, but he did not live with her as a husband till she bore a son, whom he called Jesus.

CHAPTER II

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

CHAPTER II

1 Now when Jesus was born
at Bethlehem, belonging to
Judaea, in the days of king
Herod, magicians from the East
2 arrived at Jerusalem, asking,
"Where is the newly-born king
of the Jews? We saw his star
when it rose, and we have
3 come to worship him." The
news of this troubled king
Herod and all Jerusalem as
4 well; so he gathered all the
high priests and scribes of the
people and made inquiries of
them about where the messiah
5 was to be born. They told
him, "In Bethlehem belonging
to Judaea: for thus it is written
by the prophet:

6 *And you Bethlehem, in Judah's land,*
You are not least among the rulers of Judah:
For a ruler will come from you,
Who will shepherd Israel my people."

7 Then Herod summoned the magicians in secret and ascertained from them the time of
8 the star's appearance. He also
sent them to Bethlehem, telling
them, "Go and make a careful
search for the child, and when
you have found him report to
me, so that I can go and wor-
9 ship him too." The magicians
listened to the king and then
went their way. And the star
they had seen rise went in
front of them till it stopped
over the place where the child
10 was. When they caught sight
of the star they were intensely
11 glad. And on reaching the
house they saw the child with
his mother Mary, they fell
down to worship him, and open-
ing their caskets they offered
him gifts of gold and frankin-
12 cense and myrrh. Then, as
they had been divinely warned
in a dream not to return to
Herod, they went back to their
own country by a different
road.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

13 After they had gone, there appeared an angel of the Lord to Joseph in a dream, saying, "Rise, take the child and his mother and flee to Egypt; stay there till I tell you. For Herod is going to search for the child
14 and destroy him." So he got up, took the child and his mother by night, and went off
15 to Egypt, where he stayed until the death of Herod.

This was to fulfil what the Lord had said by the prophet: *I called my Son from Egypt.*

16 Then Herod saw the magicians had trifled with him, and he was furiously angry; he sent and slew all the male children in Bethlehem and in all the neighbourhood who were two years old or under, calculating by the time he had ascertained
17 from the magicians. Then the saying was fulfilled which had been uttered by the prophet Jeremiah:

18 *A cry was heard in Rama,*
weeping and sore lamentation—
Rachel weeping for her children,
and inconsolable because they are no more.

19 But when Herod died, there appeared an angel of the Lord in a dream to Joseph in Egypt, saying,
20 "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead."
21 So he rose, took the child and his mother and went to the land
22 of Israel; but on hearing that Archelaus reigned over Judæa in place of his father Herod, he was afraid to go there and, by a divine injunction in a dream, withdrew to the region of Gali-
23 lee. He went and settled in a town called Nazaret, so that what had been said by the prophets might be fulfilled: 'He shall be called a Nazarene.'

CHAPTER III

1 In those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan.

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

CHAPTER III

1 In those days John the Baptist came on the scene, preaching in the desert of Judaea,
2 "Repent, the Reign of heaven
3 is near." (This was the man spoken of by the prophet Isaiah:

The voice of one who cries in the desert,
'Make the way ready for the Lord,
level the paths for him.')

4 This John had his clothes made of camel's hair, with a leather girdle round his loins; his food was locusts and wild honey.
5 Then Jerusalem and the whole of Judaea and all the Jordan-
6 district went out to him and got baptized by him in the Jordan, confessing their sins.
7 But when he noticed a number of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers, who told you to flee from the
8 coming Wrath? Now, produce fruit that answers to your re-
9 pentance, instead of presuming to say to yourselves, 'We have a father in Abraham.' I tell you, God can raise up children for Abraham from these stones!
10 The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire.
11 I baptize you with water for repentance,
but he who is coming after me is mightier,
and I am not fit even to carry his sandals;
he will baptize you with the holy Spirit and fire.
12 His winnowing-fan is in his hand,
he will clean out his threshing-floor,
his wheat he will gather into the granary,
but the straw he will burn with fire unquenchable."

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV

1 THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

13 Then Jesus came on the scene from Galilee, to get baptized by John at the Jordan.
14 John tried to prevent him; "I need to get baptized by you," he said, "and you come to
15 me!" But Jesus answered him, "Come now, this is how we should fulfil all our duty to God." Then John gave in to
16 him. Now when Jesus had been baptized, the moment he rose out of the water, the heavens opened and he saw the Spirit of God coming down like
17 a dove upon him. And a voice from heaven said,

"This is my Son, the Beloved,
in him is my delight."

CHAPTER IV

1 THEN Jesus was led into the desert by the Spirit to be
2 tempted by the devil. He fasted forty days and forty nights and afterwards felt hun-
3 gry. So the tempter came up and said to him, "If you are God's Son, tell these stones to
4 become loaves." He answered, "It is written,

Man is not to live on bread alone,
but on every word that issues from the mouth of God."

5 Then the devil conveyed him to the holy city and, placing him on the pinnacle of the
6 temple, said to him, "If you are God's Son, throw yourself down; for it is written,

He will give his angels charge of you;
they will bear you on their hands,
lest you strike your foot against a stone."

7 Jesus said to him, "It is written again, *You shall not tempt the*
8 *Lord your God.*" Once again the devil conveyed him to an exceedingly high mountain and showed him all the realms of the world and their grandeur;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all

9 he said, "I will give you all that if you will fall down and wor-
10 ship me." Then Jesus told him, "Begone, Satan! it is written, *You must worship the Lord your God, and serve him alone.*"

11 At this the devil left him, and angels came up and ministered to him.

12 Now when Jesus heard that John had been arrested, he
13 withdrew to Galilee; he left Nazaret and settled at Capharnahum beside the lake, in the territory of Zebulun and
14 Naphtali—for the fulfilment of what had been said by the prophet Isaiah:

15 *Land of Zebulun, land of Naphtali*
lying to the sea, across the Jordan,
Galilee of the Gentiles!
16 *The people who sat in darkness saw a great light,*
yea light dawned on those who sat in the land and the shadow of death.

17 From that day Jesus began to preach, saying, "Repent, the Reign of heaven is near."

18 As he was walking along the sea of Galilee he saw two brothers, Simon (who is called Peter) and his brother Andrew, casting a net in the sea—for
19 they were fishermen; so he said to them, "Come, follow me, and I will make you fish for men."

20 And they dropped their nets at once and followed him.

21 Then going on from there he saw two other brothers, James the son of Zebedaeus and his brother John, mending their nets in the boat beside their father Zebedaeus. He called
22 them, and they left the boat and their father at once, and went after him.

23 Then he made a tour through the whole of Galilee, teaching in their synagogues, preaching the gospel of the Reign, and

manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

CHAPTER V

1 AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

healing all the sickness and
24 disease of the people. The fame of him spread all through the surrounding country,* and people brought him all their sick, those who suffered from all manner of disease and pain, demoniacs, lunatics, and paralytics; he healed them all.
25 And he was followed by great crowds from Galilee and Decapolis and Jerusalem and Judæa and from across the Jordan.

* I accept Blass's suggestion that Συρίαν here is a corruption of συνορίαν (see Mark i. 28), which is actually read by one uncial manuscript Γ.

CHAPTER V

1 So when he saw the crowds, he went up the hill and sat down; his disciples came up to
2 him and he opened his lips and began to teach them. He said:
3 "Blessed are those who feel
poor in spirit!
the Realm of heaven is
theirs.
4 Blessed are the mourners!
they will be consoled.
5 Blessed are *the humble!*
they *will inherit the earth.*
6 Blessed are those who hunger
and thirst for goodness!
they will be satisfied.
7 Blessed are the merciful!
they will find mercy.
8 Blessed are the pure in heart!
they will see God.
9 Blessed are the peacemakers!
they will be ranked sons of
God.
10 Blessed are those who have
been persecuted for the
sake of goodness!
the Realm of heaven is
theirs.
11 Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake;
12 rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there remem-

13 You are the salt of the earth. But if salt becomes insipid, what can make it salt again? After that it is fit for nothing, fit only to be thrown outside and trodden by the feet of men.

14 You are the light of the world. A town on the top of a
15 hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand and it shines for all in
16 the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven.

17 Do not imagine I have come to destroy the Law or the prophets; I have not come to
18 destroy but to fulfil. (I tell you truly, till heaven and earth pass away not an iota, not a comma, will pass from the Law until it is all in force. Therefore

19 whoever relaxes a single one of these commands, were it even one of the least, and teaches men so, he will be ranked least in the Realm of heaven; but whoever obeys them and teaches them,

20 he will be ranked great in the Realm of heaven.) For I tell you, unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven.

21 You have heard how the men of old were told, '*Murder not:* whoever murders must come up for sentence,*

22 whoever maligns his brother must come before the Sanhedrin, whoever curses his brother must go to the fire of Gehenna.' But I tell you, whoever is angry with his brother [without cause]
23 will be sentenced by God. So

* I follow the suggestion that the second and third clauses of ver. 22 should be restored to what seems to be their original position as a rabbinic comment upon the closing words of ver. 21.

berest that thy brother hath ought against thee ;

24 Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement :

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne :

if you remember, even when
offering your gift at the altar,
that your brother has any
24 grievance against you, leave
your gift at the very altar and
go away ; first be reconciled to
your brother, then come back
and offer your gift.
25 Be quick and make terms
with your opponent, so long as
you and he are on the way to
court, in case he hands you
over to the judge, and the
judge to the jailer, and you are
26 thrown into prison ; truly I tell
you, you will never get out till
you pay the last halfpenny of
your debt.
27 You have heard how it used
to be said, *Do not commit adul-*
28 *tery.* But I tell you, any one
who even looks with lust at a
woman has committed adultery
with her already in his heart.
29 If your right eye is a hindrance to you,
pluck it out and throw it away :
better for you to lose one of your members
than to have all your body thrown into Gehenna.
30 And if your right hand is a hindrance to you,
cut it off and throw it away :
better for you to lose one of your members
than to have all your body thrown into Gehenna.
31 It used to be said, *Whoever*
divorces his wife must give her a
32 *divorce-certificate.* But I tell
you, anyone who divorces his
wife for any reason except un-
chastity makes her an adulter-
ess ; and whoever marries a
divorced woman commits adult-
ery.
33 Once again, you have heard
how the men of old were told,
'*You must not forswear yourself*
but *discharge your vows to the*
34 *Lord.*' But I tell you, you
must not swear any oath,
neither by *heaven*,
for it *is the throne of God*,

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

35 nor by *earth*, [*feet.*
for it *is the footstool of his*
nor by Jerusalem,
for it *is the city of the great King;*
36 nor shall you swear by your head,
for you cannot make a single hair white or black.
37 Let what you say be simply 'yes' or 'no';
whatever exceeds that springs from evil.
38 You have heard the saying, *An eye for an eye and a tooth for a tooth.*
39 But I tell you, you are not to resist an injury:
whoever strikes you on the right cheek, [well;
turn the other to him as
40 whoever wants to sue you for your shirt, [well;
let him have your coat as
41 whoever forces you to go one mile,
go two miles with him;
42 give to the man who begs from you,
and turn not away from him who wants to borrow.
43 You have heard the saying, '*You must love your neighbour*
44 and hate your enemy.' But I tell you, love your enemies and pray for those who persecute
45 you, that you may be sons of your Father in heaven:
he makes his sun rise on the evil and the good,
and sends rain on the just and the unjust.
46 For if you love only those who love you, what reward do you get for that?
do not the very taxgatherers do as much?
47 and if you only salute your friends, what is special about that?
do not the very pagans do as much?
48 *You must be perfect* as your heavenly Father is perfect.

CHAPTER VI

1 TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temp-

CHAPTER VI

1 TAKE care not to practise your charity before men in order to be noticed; otherwise you get no reward from your Father in heaven. No,

2 When you give alms,
make no flourish of trumpets like the hypocrites in the synagogues and the streets,
so as to win applause from men;
I tell you truly, they do get their reward.

3 When you give alms,
do not let your left hand know what your right hand is doing,

4 so as to keep your alms secret;
then your Father who sees what is secret will reward you openly.*

5 Also, when you pray, you must not be like the hypocrites,
for they like to stand and pray in the synagogues and at the street-corners,
so as to be seen by men;
I tell you truly, they do get their reward.

6 When you pray,
go into your room and shut the door,
pray to your Father who is in secret,
and your Father who sees what is secret will reward you.

7 Do not pray by idle rote like pagans,
for they suppose they will be heard the more they say;

8 you must not copy them;
your Father knows your needs before you ask him.

9 Let this be how you pray:
'our Father in heaven,
thy name be revered,
10 thy Reign begin,
thy will be done
on earth as in heaven!
11 give us to-day our bread for the morrow,
12 and forgive us our debts
as we ourselves have forgiven our debtors,
13 and lead us not into temptation

* Retaining ἐν τῷ φανερῷ, which has powerful support in the Old Latin and Syriac versions.

tation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the

but deliver us from evil.'

14 For if you forgive men their trespasses,
then your heavenly Father will forgive you;
15 but if you do not forgive men,
your Father will not forgive your trespasses either.
16 When you fast,
do not look gloomy like the hypocrites,
for they look woebegone to let men see they are fasting;
I tell you truly, they do get their reward.
17 But when you fast,
anoint your head and wash your face,
18 so that your fast may be seen not by men but by your Father who is in secret,
and your Father who sees what is secret will reward you.
19 Store up no treasures for yourselves on earth,
where moth and rust corrode,
where thieves break in and steal:
20 store up treasures for yourselves in heaven,
where neither moth nor rust corrode,
where thieves do not break in and steal.
21 For where your treasure lies,
your heart will lie there too.
22 The eye is the lamp of the body:
so, if your Eye is generous,
the whole of your body will be illumined,
23 but if your Eye is selfish,
the whole of your body will be darkened.
And if your very light turns dark,
then—what a darkness it is!
24 No one can serve two masters:
either he will hate one and love the other,
or else he will stand by the one and despise the other—
you cannot serve both God and Mammon.
25 Therefore I tell you,
do not trouble about what you are to eat or drink in life,
nor about what you are to put on your body;

life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

surely life means more than food,
surely the body means more than clothes!
26 Look at the wild birds;
they sow not, they reap not, they gather nothing in granaries,
and yet your heavenly Father feeds them.
Are you not worth more than birds?
27 Which of you can add an ell to his height by troubling about it?
28 And why should you trouble over clothing?
Look how the lilies of the field grow;
they neither toil nor spin,
29 and yet, I tell you, even Solomon in all his grandeur was never robed like one of them.
30 Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how
31 little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are
32 we to be clothed?' (pagans make all that their aim in life) for your heavenly Father knows quite well you need all that.
33 Seek God's Realm and his goodness, and all that will be yours over and above.
34 So do not be troubled about to-morrow:
to-morrow will take care of itself.
The day's own trouble is quite enough for the day.

CHAPTER VII

1 JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy

CHAPTER VII

1 JUDGE not, that you may not be judged yourselves;
2 for as you judge so you will be judged,
and the measure you deal out to others will be dealt out to yourselves.
3 Why do you note the splinter in your brother's eye and fail to see the plank in your own
4 eye? How can you say to your

brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring

brother, 'Let me take out the splinter from your eye,' when there lies the plank in your
5 own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.
6 Do not give dogs what is sacred and do not throw pearls before swine, in case they trample them under foot and turn to gore you.
7 Ask and the gift will be yours, seek and you will find,
knock and the door will open to you;
8 for every one who asks receives, the seeker finds,
the door is opened to anyone who knocks.
9 Why, which of you, when asked by his son for a loaf, will hand him a stone?
10 Or, if he asks a fish, will you hand him a serpent?
11 Well, if for all your evil you know to give your children what is good,
how much more will your Father in heaven give good gifts to those who ask him?
12 Well then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets.
13 Enter by the narrow gate:
for [the gate] is broad and the road is wide that leads to destruction,
and many enter that way.
14 But the road that leads to life is both narrow and close,
and there are few who find it.
15 Beware of false prophets; they come to you with the garb of sheep but at heart they are
16 ravenous wolves. You will know them by their fruit; do men gather grapes from thorns or figs from thistles? No,
17 every good tree bears sound fruit,
but a rotten tree bears bad fruit;
18 a good tree cannot bear bad fruit,

forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII

1 When he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying,

and a rotten tree cannot bear sound fruit.

20 So you will know them by
19 their fruit.* Any tree that does not produce sound fruit will be cut down and thrown into the fire.

21 It is not everyone who says to me 'Lord, Lord!' who will get into the Realm of heaven, but he who does the will of my
22 Father in heaven. Many will say to me at that Day, 'Lord, Lord, did we not prophesy in your name? did we not cast out daemons in your name? did we not perform many mir-
23 acles in your name?' Then I will declare to them, 'I never knew you; *depart from my presence, you workers of iniquity.*'

24 Now, everyone who listens to these words of mine and acts upon them will be like a sensible man who built his house
25 on rock. The rain came down, the floods rose, the winds blew and beat upon that house, but it did not fall, for it was
26 founded on rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on
27 sand. The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash."

28 When Jesus finished his speech, the crowds were as-
29 tounded at his teaching; for he taught them like an authority, not like their own scribes.

* Ver. 19 is repeated from iii. 10; to preserve the proper sequence of thought, it must be placed after ver. 20 as a link with the following paragraph.

CHAPTER VIII

1 When he came down from the hill, he was followed by large crowds.

2 A leper came up and knelt before him, saying, "If you

Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

only choose, sir, you can cleanse
3 me"; so he stretched his hand out and touched him, with the words, "I do choose, be cleansed." And his leprosy
4 was cleansed at once. Then Jesus told him, "See, you are not to say a word to anybody; away and show yourself to the priest and offer the gift prescribed by Moses, to notify men."

5 When he entered Capharnahum an army-captain came up
6 to him and appealed to him, saying, "Sir, my servant is
7 lying ill at home with paralysis, in terrible agony." He replied,
"I will come and heal him."
8 The captain answered, "Sir, I am not fit to have you under my roof; only say the word, and my servant will be cured.
9 For though I am a man under authority myself, I have soldiers under me; I tell one man to go, and he goes, I tell another to come, and he comes, I tell my servant, 'Do this,' and
10 he does it." When Jesus heard that, he marvelled; "I tell you truly," he said to his followers, "I have never met faith like
11 this anywhere in Israel. Many, I tell you, will come *from east and west* and take their places beside Abraham, Isaac, and Jacob in the Realm of heaven,
12 while the sons of the Realm will pass * outside, into the darkness; there men will wail and
13 gnash their teeth." Then Jesus said to the captain, "Go; as you have had faith, your prayer is granted." And the servant was cured at that very hour.

14 On entering the house of Peter, Jesus noticed his mother-
15 in-law was down with fever, so he touched her hand; the fever left her and she rose and ministered to him.

* Reading ἐξελεύσονται with ℵ*, the Old Latin and Syriac versions, the Diatessaron, etc. The variant ἐκβληθήσονται represents a conventional term which would easily be substituted for the less common expression.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

16 Now when evening came
they brought him many de-
moniacs, and he cast out the
spirits with a word and healed
17 all the invalids—that the word
spoken by the prophet Isaiah
might be fulfilled, *He took
away our sicknesses and he
removed our diseases.*

18 When Jesus saw crowds
round him he gave orders for
19 crossing to the other side. A
scribe came up and said to
him, "Teacher, I will follow
20 you anywhere"; Jesus said
to him,

"The foxes have their holes,
the wild birds have their
nests,
but the Son of man has
nowhere to lay his
head."

21 Another of the disciples said to
him, "Lord, let me go and
bury my father first of all";
22 Jesus said to him, "Follow
me, and leave the dead to bury
their own dead."

23 Then he embarked in the
boat, followed by his disciples.
24 Now a heavy storm came on
at sea, so that the boat was
25 buried under the waves. He
was sleeping. So the disciples
went and woke him up, say-
ing, "Help, Lord, we are drown-
26 ing!" He said to them,
"Why are you afraid? How
little you trust God!" Then
he got up and checked the
winds and the sea, and there
27 was a great calm. Men
marvelled at this; they said,
"What sort of man is this?
the very winds and sea obey
him!"

28 When he reached the op-
posite side, the country of the
Gadarenes, he was met by two
demoniacs who ran out of the
tombs; they were so violent
that nobody could pass along
29 the road there. They shrieked,
"Son of God, what business
have you with us? Have you
come here to torture us before
it is time?"

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

30 Now, some distance away, there was a large
drove of swine grazing;
31 so the daemons begged him saying,
"If you are going to cast us out, send us into that drove of swine."
32 He said to them,
"Begone!"
So out they came and went to the swine, and the entire drove rushed down the steep slope into the sea and perished in the water.
33 The herdsmen fled;
they went off to the town and reported the whole affair of the demoniacs.
34 Then all the town came out to meet Jesus, and when they saw him they begged him to move out of their district.

CHAPTER IX

1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

CHAPTER IX

1 So he embarked in the boat and crossed over to his own town.
2 There a paralytic was brought to him, lying on a pallet; and when Jesus saw the faith of the bearers he said to the paralytic, "Courage, my son! your sins are forgiven."
3 Some scribes said to themselves, "The man is talking blasphemy!"
4 Jesus saw what they were thinking and said,
"Why do you think evil in your hearts?
5 Which is the easier thing, to say,
'Your sins are forgiven,' or to say, 'Rise and walk'? But to let you see the Son of man has power on earth to forgive sins"
—he then said to the paralytic,
"Get up, lift your pallet, and
7 go home." And he got up
8 and went home. The crowds who saw it were awed and glorified God for giving such power to men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue

9 As Jesus passed along from there, he saw a man called Matthew sitting at the tax-office; he said to him, "Follow me"; and he rose and followed him.

10 Jesus was at table indoors, and many taxgatherers and
11 sinners had come to be guests with him and his disciples. So when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with taxgatherers and sin-
12 ners?" When Jesus heard it he said, "Those who are strong have no need of a doctor, but
13 those who are ill. Go and learn the meaning of this word, *I care for mercy not for sacrifice.* For I have not come to call just men but sinners."

14 Then the disciples of John came up to him and said, "Why do we and the Pharisees fast a great deal, and your disciples do not fast?"

15 Jesus said to them,
"Can friends at a wedding
mourn so long as the bride-
groom is beside them?
A time will come when the
bridegroom is taken from
them, and then they will
fast.

16 No one sews a piece of un-
dressed cloth on an old coat,
for the patch breaks away from
it,
and the tear is made worse;

17 nor do men pour fresh wine
into old wineskins,
otherwise the wineskins burst,
and the wine is spilt, the wine-
skins are ruined.
They put fresh wine into fresh
wineskins,
and so both are preserved."

18 As he said this, an official came in and knelt before him, saying, "My daughter is just dead; do come and lay your hand on her, and she will live."

19 So Jesus rose and went after him, accompanied by his dis-
20 ciples. Now a woman who had had a hemorrhage for

of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their

twelve years came up behind him and touched the tassel of
21 his robe; what she said to her-
self was this, "If I can only
touch his robe, I will recover."
22 Then Jesus turned round, and
when he saw her he said,
"Courage, my daughter, your
faith has made you well." And
the woman was well from
23 that hour. Now when Jesus
reached the official's house and
saw the flute-players and the
24 din the crowd were making, he
said, "Be off with you; the
girl is not dead but asleep."
25 They laughed at him. But
after the crowd had been put
out, he went in and took her
hand, and the girl rose up.
26 The report of this went all
over that country.
27 As Jesus passed along from
there, he was followed by two
blind men who shrieked, "Son
of David, have pity on us!"
28 When he went indoors the
blind men came up to him,
and Jesus asked them, "Do
you believe I can do this?"
29 They said, "Yes, sir." Then
he touched their eyes and
said, "As you believe, so
30 your prayer is granted," and
their eyes were opened. Jesus
sternly charged them, "See,
nobody is to know of this."
31 But they went out and spread
the news of him all over that
32 country. As they went out,
a dumb man was brought to
him, who was possessed by a
33 daemon, and when the daemon
had been cast out, the dumb
man spoke. Then the crowd
marvelled; they said, "Such
a thing has never been seen
in Israel!" *
35 Then Jesus made a tour
through all the towns and
villages, teaching in their

* Ver. 34 ('But the Pharisees said, "He casts out daemons by the prince of daemons"') is to be omitted, with D. Syr.$^{Sin.}$, the Old Latin, the Diatessaron, etc. It is probably a later insertion from xii. 24 or Mark iii. 22, to prepare for xii. 24 f.

synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X

1 AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or

synagogues, preaching the gospel of the Reign, and healing every disease and complaint.

36 As he saw the crowds he was moved with pity for them; they were harassed and dejected, like sheep
37 without a shepherd. Then he said to his disciples, "The harvest is rich, but the la-
38 bourers are few; so pray the Lord of the harvest to send labourers to gather his harvest."

CHAPTER X

1 AND summoning his twelve disciples he gave them power over unclean spirits, power to cast them out and also to heal every disease and every ailment.

2 These are the names of the twelve apostles: first Simon (who is called Peter) and Andrew his brother, James the son of Zebedaeus and John
3 his brother, Philip and Bartholomew, Thomas and Matthew the taxgatherer, James the son of Alphaeus and Lebbaeus whose surname is Thad-
4 daeus, Simon the Zealot and Judas Iscariot who betrayed him.

5 These twelve men Jesus despatched with the following
6 instructions, "Do not go among the Gentiles, and do not enter a Samaritan town, rather make your way to the lost sheep of
7 the house of Israel. And preach as you go, tell men, 'The Reign of heaven is near.'

8 Heal the sick,
raise the dead,
cleanse lepers,
cast out daemons;
give without paying, as you have
9 got without paying; you are not
to take gold or silver or coppers
10 in your girdle, nor a wallet for the road, nor two shirts, nor sandals, nor stick—the workman deserves his rations.
11 Whatever town or village you

town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

go into, find out a deserving inhabitant and stay with him till you leave.

12 When you enter the house, salute it;

13 if the household is deserving,
let your peace rest on it;
but if the household is undeserving,
let your peace return to you.

14 Whoever will not receive you or listen to your message, leave that house or town and shake off the very dust from your
15 feet. I tell you truly, on the day of judgment it will be more bearable for Sodom and Gomorra than for that town.

16 I am sending you out like sheep among wolves; so be wise like serpents and guileless
17 like doves. Beware of men, they will hand you over to sanhedrins and scourge you in
18 their synagogues, and you will be haled before governors and kings for my sake—it will be a testimony to them and to the
19 Gentiles. Now, when they bring you up for trial, do not trouble yourselves about how to speak or what to say; what you are to say will come to
20 you at the moment, for you are not the speakers, it is the Spirit of your Father that is
21 speaking through you. Brother will betray brother to death, the father will betray his child, *children will rise against their parents* and put them
22 to death, and you will be hated by all men on account of my name; but he will be saved who holds out to the very end.

23 When they persecute you in one town, flee to the next; truly I tell you, you will not have covered the towns of Israel before the Son of man arrives.

24 A scholar is not above his teacher,
nor a servant above his lord;

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that

25 enough for the scholar to fare like his teacher,
and the servant like his lord.
If men have called the master of the house Beelzebul,
how much more will they miscall his servants!

26 Fear them not:—
nothing is veiled that shall not be revealed,
or hidden that shall not be known;

27 what I tell you in the dark, you must utter in the open,
what you hear in a whisper you must proclaim on the housetop.

28 Have no fear of those who kill the body but cannot kill the soul:
rather fear Him who can destroy both soul and body in Gehenna.

29 Are not two sparrows sold for a farthing?
Yet not one of them will fall to the ground unless your Father wills it.

30 The very hairs on your head are all numbered;

31 fear not, then, you are worth far more * than sparrows!

32 Everyone who will acknowledge me before men,
I will acknowledge him before my Father in heaven;

33 and whoever will disown me before men,
I will disown him before my Father in heaven.

34 Do not imagine I have come to bring peace on earth;
I have not come to bring peace but a sword.

35 I have come to set a man *against his father,*
a daughter against her mother,
a daughter-in-law against her mother-in-law;

36 yes, *a man's own household will be his enemies.*

37 He who loves father or mother more than me
is not worthy of me;
he who loves son or daughter

* The πολλῶν of the text is either a corruption of πολλῷ or, as Wellhausen points out, a mistranslation of the Aramaic equivalent for that. 'The distinction is qualitative, not quantitative.'

loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

more than me
is not worthy of me:
38 he who will not take his cross
and follow after me
is not worthy of me.
39 He who has found his life will lose it,
and he who loses his life for my sake will find it.
40 He who receives you receives me,
and he who receives me receives Him who sent me.
41 He who receives a prophet because he is a prophet,
will receive a prophet's reward;
he who receives a good man because he is good,
will receive a good man's reward.
42 And whoever gives one of these little ones even a cup of cold water because he is a disciple,
I tell you, he shall not lose his reward."

CHAPTER XI

1 AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

CHAPTER XI

1 AFTER finishing these instructions to his twelve disciples, Jesus removed from there to teach and preach among their towns.

2 Now when John heard in
3 prison what the Christ was doing, he sent his disciples to ask him, "Are you the Coming One? Or are we to look out
4 for someone else?" Jesus answered them, "Go and report to John what you hear and
5 see: *the blind see*, the lame walk, lepers are cleansed, the deaf hear, and the dead are raised.*
6 And blessed is he who is re-
7 pelled by nothing in me!" As the disciples of John went away, Jesus proceeded to speak to the crowds about John:

"What did you go out to the desert to see?
A reed swayed by the wind?

* Omitting καὶ πτωχοὶ εὐαγγελίζονται, which seems a harmonistic interpolation from Luke vii. 22. Matthew never uses εὐαγγελίζεσθαι.

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have re-

8 Come, what did you go out to
see?
A man arrayed in soft raiment?
The wearers of soft raiment
are in royal palaces.
9 Come, why did you go out?
To see a prophet?
Yes, I tell you, and far more
than a prophet.
10 This is he of whom it is written,
Here I send my messenger before
your face
to prepare the way for you.
11 I tell you truly, no one has
arisen among the sons of women
who is greater than John the
Baptist, and yet the least in
the Realm of heaven is greater
12 than he is. From the days of
John the Baptist till now the
Realm of heaven suffers vio-
lence, and the violent press into
13 it. For all the prophets and
the law prophesied of it until
14 John:—if you care to believe it,
he is the Elijah who is to come.
15 He who has an ear, let him
listen to this.
16 But to what shall I compare
this generation? It is like
children sitting in the market-
place, who call to their play-
mates,
17 'We piped to you and you would
not dance,
we lamented and you would
not beat your breasts.'
18 For John has come neither
eating nor drinking,
and men say, 'He has a devil';
19 the Son of man has come eating
and drinking,
and men say, 'Here is a glutton
and a drunkard,
a friend of taxgatherers and
sinners!'
Nevertheless, Wisdom is vin-
dicated by all that she does."
20 Then he proceeded to up-
braid the towns where his
many miracles had been per-
formed, because they would
not repent. "Woe to you,
21 Khorazin! Woe to you,
Bethsaida! Had the miracles
performed in you been per-
formed in Tyre and Sidon,

pented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

they would have repented long
22 ago in sackcloth and ashes. I tell you this, it will be more bearable for Tyre and Sidon on the day of judgment than
23 for you. And you, O Capharnahum! *Exalted to heaven? No, you will sink to Hades!*—for if the miracles performed in you had been performed in Sodom, Sodom would have lasted to
24 this day. I tell you, it will be more bearable for Sodom on the day of judgment than for you."

25 At that time Jesus spoke and said, "I praise thee, Father, Lord of heaven and earth, for hiding all this from the wise and learned and revealing it to
26 the simpleminded; yes, Father, I praise thee that such was thy chosen purpose.

27 All has been handed over to
me by my Father:
and no one knows the Son
except the Father—
nor does anyone know the
Father except the Son,
and he to whom the Son
chooses to reveal him.

28 Come to me, all who are
labouring and burdened,
and I will refresh you.

29 Take my yoke upon you and
learn from me,
for I am gentle and humble in heart,
and *you will find your souls*
refreshed;

30 my yoke is kindly and my
burden light."

CHAPTER XII

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when

CHAPTER XII

1 At that time Jesus walked one sabbath through the cornfields, and as his disciples were hungry they started to pull some ears of corn and eat
2 them. When the Pharisees noticed it, they said to him, "Look at your disciples, they are doing what is not allowed
3 on the sabbath." He replied, "Have you not read what

he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased:

David did when he and his men
4 were hungry, how he went into
the house of God, and there
they ate *the loaves of the Presence* which neither he nor his
men were allowed to eat, but
5 only the priests? Have you
not read in the Law that the
priests in the temple are not
guilty when they desecrate
6 the sabbath? I tell you, One
is here who is greater than the
7 temple. Besides, if you had
known what this meant, *I care for mercy not for sacrifice*, you
would not have condemned
8 men who are not guilty. For
the Son of man is Lord of the
sabbath."

9 Then he moved on from
there and went into their synagogue.

10 Now a man with a withered
hand was there;
so in order to get a charge
against him they asked
him, "Is it right to heal
on the sabbath?"

11 He said to them, "Is there
a man of you with one sheep,
who will not catch hold of it
and lift it out of a pit on the
12 sabbath, if it falls in? And
how much more is a man worth
than a sheep? Thus it is right
to do a kindness on the sabbath."

13 Then he said to the man,
"Stretch out your hand." He
stretched it out, and it was
quite restored, as sound as the
other.

14 So the Pharisees withdrew
and plotted against him, to
destroy him;
but as Jesus knew of it he
retired from the spot.

15 Many followed him, and he
16 healed them all, charging them
strictly not to make him known
17 —it was for the fulfilment of
what had been said by the
prophet Isaiah,

18 *Here is my servant whom I have selected,*
my Beloved in whom my soul delights:

I will put my spirit upon him, and
he shall shew judgment to the
Gentiles.
19 He shall not strive, nor cry;
neither shall any man hear his
voice in the streets.
20 A bruised reed shall he not
break, and smoking flax shall he
not quench, till he send forth judg-
ment unto victory.
21 And in his name shall the
Gentiles trust.
22 ¶ Then was brought unto
him one possessed with a devil,
blind, and dumb: and he healed
him, insomuch that the blind and
dumb both spake and saw.
23 And all the people were
amazed, and said, Is not this the
son of David?
24 But when the Pharisees
heard *it*, they said, This *fellow*
doth not cast out devils, but by
Beelzebub the prince of the
devils.
25 And Jesus knew their
thoughts, and said unto them,
Every kingdom divided against
itself is brought to desolation;
and every city or house divided
against itself shall not stand:
26 And if Satan cast out
Satan, he is divided against him-
self; how shall then his kingdom
stand?
27 And if I by Beelzebub cast
out devils, by whom do your
children cast *them* out? therefore
they shall be your judges.
28 But if I cast out devils by
the Spirit of God, then the kingdom
of God is come unto you.
29 Or else how can one enter in-
to a strong man's house, and spoil
his goods, except he first bind the
strong man? and then he will spoil
his house.
30 He that is not with me is
against me; and he that gathereth
not with me scattereth abroad.
31 ¶ Wherefore I say unto you,
All manner of sin and blasphemy
shall be forgiven unto men: but
the blasphemy *against* the *Holy*
Ghost shall not be forgiven unto
men.

I will invest him with my Spirit,
and he will proclaim religion
to the Gentiles.
19 *He will not wrangle or shout,*
no one will hear his voice in
the streets.
20 *He will not break the bruised reed,*
he will not put out the smoul-
dering flax,
till he carries religion to victory;
21 *and the Gentiles will hope in*
his name.
22 Then a blind and dumb de-
moniac was brought to him,
and he healed him, so that the
dumb man spoke and saw.
23 And all the crowds were
amazed; they said, "Can this
24 be the Son of David?" But
when the Pharisees heard of it
they said, "This fellow only
casts out daemons by Beelze-
bul the prince of daemons."
25 As Jesus knew what they were
thinking, he said to them,
"Any realm divided against
itself comes to ruin,
any city or house divided
against itself will never
stand;
26 and if Satan casts out Satan,
he is divided against himself;
how then can his realm stand?
27 Besides, if I cast out daemons
by Beelzebul,
by whom do your sons cast
them out?
Thus they will be your judges.
28 But if I cast out daemons by
the Spirit of God,
then the Reign of God has
reached you already.
29 Why, how can anyone enter
the strong man's house and
plunder his goods, unless he
first of all binds the strong
man? Then he can plunder his
house.
30 He who is not with me is
against me,
and he who does not gather
with me scatters.
31 I tell you therefore, men will
be forgiven any sin and
blasphemy,
but they will not be forgiven
for blaspheming the Spirit.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, be-

32 Whoever says a word against the
Son of man will be forgiven,
but whoever speaks against the
holy Spirit will never be
forgiven,
neither in this world nor in the
world to come.

33 Either make the tree good and
its fruit good,
or make the tree rotten and
its fruit rotten;
for the tree is known by its fruit.

34 You brood of vipers, how can
you speak good when you
are evil?
For the mouth utters what the
heart is full of.

35 The good man brings good out
of his good store,
and the evil man brings evil
out of his store of evil.

36 I tell you, men will have to ac-
count on the day of judgment
for every light word they utter;

37 for by your words you will be
acquitted,
and by your words you will be
condemned."

38 Then some of the scribes and
Pharisees said to him, "Teacher,
we would like to have some

39 Sign from you." He replied to
them,
"It is an evil and disloyal gen-
eration that craves a Sign,
but no Sign will be given to
it except the Sign of the
prophet Jonah;

40 for as Jonah *was three days and
three nights in the belly of the
whale*,
so the Son of man will be three
days and three nights in the
heart of the earth.

41 The men of Ninive will rise at
the judgment with this
generation and condemn it;
for when Jonah preached
they did repent,
and here is One greater than
Jonah.

42 The queen of the South will rise
at the judgment with this
generation and condemn it;
for she came from the ends of
the earth to listen to the
wisdom of Solomon,

hold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII

1 THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth:

and here is One greater than Solomon.

43 When an unclean spirit leaves a man, it roams through dry places in search of refreshment
44 and finds none. Then it says, 'I will go back to the house I left,' and when it comes it finds the house vacant, clean,
45 and all in order. Then it goes off to fetch seven other spirits worse than itself; they go in and dwell there, and the last state of that man is worse than the first. This is how it will be with the present evil generation."

46 He was still speaking to the crowds when his mother and brothers came and stood outside; they wanted to speak to
48 him.* But he replied to the man who told him this, "Who is my mother? and who are my
49 brothers?" Stretching out his hand towards his disciples he said, "Here are my mother and
50 my brothers! Whoever does the will of my Father in heaven, that is my brother and sister and mother."

* Ver. 47, which is rightly omitted by ℵ*BL, the Old Latin and Syriac versions, etc., has been interpolated by an early copyist who wished to prepare for ver. 48 by using the material of Mark iii. 32. It runs thus: "And a man said to him, 'Here are your mother and brothers standing outside and wanting to speak to you.'"

CHAPTER XIII

1 THAT same day Jesus went out of the house and seated himself by the seaside;
2 but, as great crowds gathered to him, he entered a boat and sat down, while all the crowd stood on the beach.
3 He spoke at some length to them in parables, saying:
"A sower went out to sow,
4 and as he sowed some seeds fell on the road
and the birds came and ate them up.
5 Some other seeds fell on stony soil where they had not much

and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

earth, and shot up at once because they had no depth of
6 soil; but when the sun rose they got scorched and withered away because they had no root.
7 Some other seeds fell among thorns, and the thorns sprang
8 up and choked them. Some other seeds fell on good soil and bore a crop, some a hundredfold, some sixty, and some
9 thirtyfold. He who has an ear, let him listen to this."
10 Then the disciples came up and said to him, "Why do you
11 speak in parables?" He replied, "Because it is granted you to understand the open secrets of the Realm of heaven, but it is not granted to these people.
12 For he who has, to him shall more be given and richly given,
but whoever has not, from him shall be taken even what he has.
13 This is why I speak to them in parables, because for all their seeing they do not see and for all their hearing they do not
14 hear or understand. In their case the prophecy of Isaiah is being fulfilled:

You will hear and hear but never understand,
You will see and see but never perceive.
15 *For the heart of this people is obtuse,*
their ears are heavy of hearing,
their eyes they have closed,
lest they see with their eyes
and hear with their ears,
lest they understand with their heart and turn again,
and I cure them.

16 But blessed are your eyes, for they see,
and your ears, for they hear!
17 I tell you truly, many prophets and good men have longed to see what you see,
but they have not seen it;
and to hear what you hear,
but they have not heard it.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of

18 Now, listen to the parable of the sower.

19 When anyone hears the word of the Realm and does not understand it, the evil one comes and snatches away what has been sown in his heart; that is the man who is sown 'on the road.'

20 As for him who is sown 'on stony soil,' that is the man who hears the word and accepts it at once with en-
21 thusiasm; he has no root in himself, he does not last, but when the word brings trouble or persecution he is at once repelled.

22 As for him who is sown 'among thorns,' that is the man who listens to the word, but the worry of the world and the delight of being rich choke the word; so it proves unfruitful.

23 As for him who is sown 'on good soil,' that is the man who hears the word and understands it; he bears fruit, producing now a hundredfold, now sixty, and now thirty-fold."

24 He put another parable before them. "The Realm of heaven," he said, "is like a man who sowed good seed in
25 his field, but while men slept his enemy came and resowed weeds among the wheat and
26 then went away. When the blade sprouted and formed the kernel, then the weeds
27 appeared as well. So the servants of the owner went to him and said, 'Did you not sow good seed in your field, sir? How then does it con-
28 tain weeds?' He said to them, 'An enemy has done this.' The servants said to him, 'Then would you like us to go and gather them?'
29 'No,' he said, 'for you might root up the wheat when you
30 were gathering the weeds. Let them both grow side by side till harvest; and at harvest-

harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

time I will tell the reapers to gather the weeds first and tie them in bundles to be burnt, but to collect the wheat in my granary.'"

31 He put another parable before them.

"The Realm of heaven," he said, "is like a grain of mustard-seed which a man takes and sows in his field.

32 It is less than any seed on earth, but when it grows up it is larger than any plant, it becomes a tree, so large that *the wild birds* come and *roost in its branches.*"

33 He told them another parable.

"The Realm of heaven," he said, "is like dough which a woman took and buried in three pecks of flour, till all of it was leavened."

34 Jesus said all this to the crowds in parables; he never spoke to them except in a
35 parable—to fulfil what had been said by the prophet,

I will open my mouth in parables,
I will speak out what has been hidden since the foundation of the world.

36 Then he left the crowds and went indoors. And his disciples came up to him saying, "Explain to us the parable of the weeds in the field."

37 So he replied, "He who sows the good seed is the Son
38 of man; the field is the world; the good seed means the sons of the Realm; the weeds are
39 the sons of the evil one; the enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.

40 Well then, just as the weeds are gathered and burnt in the fire, so will it be at the end of
41 the world; the Son of man will despatch his angels, and they will gather out of his Realm all who are hindrances and who
42 practise iniquity, and throw

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

them into the furnace of fire: there men will wail and gnash their teeth.

43 Then the just will shine like the sun in the Realm of their Father. He who has an ear, let him listen to this.

44 The Realm of heaven is like treasure hidden in a field; the man who finds it hides it and in his delight goes and sells all he possesses and buys that field.

45 Again, the Realm of heaven is like a trader in search of fine
46 pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it.

47 Again, the Realm of heaven is like a net which was thrown into the sea and collected fish of every sort.

48 When it was full, they dragged it to the beach and sitting down they gathered the good fish into vessels but
49 flung away the bad. So will it be at the end of the world. The angels will go out and separate the evil from among
50 the just and fling them into the furnace of fire; there men will wail and gnash their teeth.

51 Have you understood all this?" They said to him, "Yes."

52 So he said to them, "Well then, every scribe who has become a disciple of the Realm of heaven is like a householder who produces what is new and what is old from his stores."

53 Now when Jesus had finished these parables he set out from
54 there, and went to his native place, where he taught the people in the synagogue till they were astounded. They said, "Where did he get this wisdom and these miraculous powers?
55 Is this not the son of the joiner?

Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV

1 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a

56 Are not his sisters settled here among us? Then where
57 has he got all this?" So they were repelled by him. But Jesus said to them, "A prophet never goes without honour except in his native place and in his home."
58 There he could not do many miracles owing to their lack of faith.

CHAPTER XIV

1 At that time Herod the tetrarch heard about the
2 fame of Jesus. And he said to his servants, "This is John the Baptist; he has risen from the dead. That is why miraculous powers are working through him."
3 For Herod had arrested John and bound him and put him in prison on account of Herodias the wife of his
4 brother Philip, since John had told him, "You have no
5 right to her." He was anxious to kill him but he was afraid of the people, for they held John to be a prophet.
6 However, on Herod's birthday, the daughter of Herodias danced in public to the de-
7 light of Herod; whereupon he promised with an oath to give her whatever she wanted.
8 And she, at the instigation of her mother, said, "Give me John the Baptist's head this
9 moment on a dish." The king was sorry, but for the sake of his oath and his guests he ordered it to be
10 given her; he sent and had John beheaded in the prison,
11 his head was brought on a dish and given to the girl, and she took it to her mother.
12 His disciples came and removed the corpse and buried him; then they went and reported it to Jesus.
13 When Jesus heard it he withdrew by boat to a desert

desert place apart: and when the people had heard *thereof,* they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

place in private; but the crowds heard of it and followed him on foot from the
14 towns. So when he disembarked he saw a large crowd, and out of pity for them he
15 healed their sick folk. When evening fell, the disciples came up to him and said, "It is a desert place and the day is now gone; send off the crowds to buy food for themselves in the villages."
16 Jesus said to them, "They do not need to go away; give them some food yourselves."
17 They said, "We have only five loaves with us and two
18 fish." He said, "Bring them
19 here to me." Then he ordered the crowds to recline on the grass, and after taking the five loaves and the two fish he looked up to heaven, blessed them, and after breaking the loaves handed them to the disciples, and the disciples handed
20 them to the crowd. They all ate and had enough; besides, they picked up the fragments left over and filled twelve baskets with them.
21 The men who ate numbered about five thousand, apart from the women and children.
22 Then he made the disciples embark in the boat and cross before him to the other side, while he dis-
23 missed the crowds; after he had dismissed the crowds he went up the hill by himself to pray. When evening came he was there alone,
24 but the boat was now in the middle of the sea, buffeted by the waves (for the wind was against them).
25 In the fourth watch of the night he went to them,
26 walking on the sea, but when the disciples saw him walking on the sea they were terrified; "It is a ghost," they said and shrieked for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

27 Then Jesus spoke to them at once;
"Courage," he said, "it is I, have no fear."

28 Peter answered him, "Lord, if it is really you, order me to come to you on the water."

29 He said, "Come." Then Peter got out of the boat and walked over the water

30 on his way to Jesus; but when he saw the strength of the wind he was afraid and began to sink. "Lord," he shouted, "save me."

31 Jesus at once stretched his hand out and caught him, saying, "How little you trust me! Why did you

32 doubt?" When they got into the boat the wind

33 dropped, and the men in the boat worshipped him, saying, "You are certainly God's Son."

34 On crossing over they came to land at Gennesaret.

35 The men of that place recognized him and sent all over the surrounding country, bringing him all who were

36 ill and begging him to let them touch the mere tassel of his robe—and all who touched it got perfectly well.

CHAPTER XV

1 THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

CHAPTER XV

1 THEN Pharisees and scribes from Jerusalem came to Jesus, saying,

2 "Why do your disciples transgress the tradition of the elders? They do not wash their hands when they take their food."

3 He replied, "And why do you transgress the command of God with your tradi-

4 tions? God enjoined, *Honour your father and mother*, and, *He who curses his father or mother is to suffer death.*

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

5 But you say, whoever tells his father or mother,
'This money might have been at your service but
6 it is dedicated to God,' need not honour his father or mother.
So you have repealed the law of God to suit your own tradition.
7 You hypocrites! Isaiah made a grand prophecy about you when he said,
8 *This people honours me with their lips,*
but their heart is far away from me:
9 *vain is their worship of me,*
for the doctrines they teach are but human precepts."
10 Then he called the crowd and said to them, "Listen, understand this:
11 it is not what enters a man's mouth that defiles him,
what defiles a man is what comes out of his mouth."
12 Then the disciples came up and said to him, "Do you know that the Pharisees have taken offence at what they hear you say?"
13 He replied, "Any plant that my heavenly Father has not planted will be rooted up.
14 Let them alone; they are blind guides of the blind, and if one blind man leads another, both of them will fall into a pit."
15 Peter answered, "Explain this
16 parable to us at anyrate." He said, "And are you totally ig-
17 norant? Do you not see how all that enters the mouth passes into the belly and is then thrown out into the drain,
18 while what comes out of the mouth comes from the heart—and that is what defiles a man.
19 For out of the heart come evil designs, murder, adultery, sexual vice, stealing, false witness, and slander.
20 That is what defiles a man; a man is not defiled by eating with hands unwashed!"

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

21 Going away from there Jesus withdrew to the district of Tyre and Sidon.

22 And a woman of Canaan came out of these parts and wailed, "Have pity on me, Lord, O Son of David! My daughter is cruelly possessed by
23 a daemon." But he made no answer to her. Then his disciples came up and pressed him, saying, "Send her away,
24 she is wailing behind us." He replied, "It was only to the lost sheep of the house of Is-
25 rael that I was sent." But she came and knelt before him, saying, "Lord, do help me."
26 He replied, "It is not fair to take the children's bread and
27 throw it to the dogs." "No, sir," she said, "but even the dogs eat the crumbs that fall
28 from their master's table." At that Jesus replied, "O woman, you have great faith; your prayer is granted as you wish." And from that hour her daughter was cured.

29 Then Jesus removed from that country and went along the sea of Galilee; he went up
30 the hillside and sat there. And large crowds came to him bringing the lame, and the blind, the dumb, the maimed, and many others; they laid them at his
31 feet, and he healed them. This made the crowd wonder, to see dumb people speaking,* the lame walking, and the blind
32 seeing. Then Jesus called his disciples and said, "I am sorry for the crowd; they have been three days with me now, and they have nothing to eat. I will not send them away starving, in case they faint on the
33 road." The disciples said to him, "Where are we to get loaves enough in a desert to satisfy such a crowd?"

* Leaving out the phrase κυλλοὺς ὑγιεῖς with ℵ, the Latin version, the Old Syriac, Origen, etc. Its insertion for harmonistic reasons is more likely than its omission.

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

34 Jesus said to them, "How many loaves have you got?" They said, "Seven, and some
35 little fish." So he ordered the crowd to recline on the ground.
36 He took the seven loaves and the fish and after giving thanks he broke them and gave them to the disciples, and the disciples
37 to the crowds. So the people all ate and were satisfied, and they picked up the fragments left over and filled seven large baskets with them.
38 The men who ate numbered four thousand, apart from the children and the women.
39 Then he sent the crowd away, got into the boat and went to the territory of Magadan.

CHAPTER XVI

1 THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

CHAPTER XVI

1 Now the Pharisees and Sadducees came up and, in order to tempt him, asked him to show them a Sign from heaven.
2 He replied,
4 "It is an evil and disloyal generation that craves a Sign,
and no Sign shall be given to it except the Sign of Jonah." *
Then he left them and went away.
5 When the disciples reached the opposite side, they found they had forgotten to bring
6 any bread. Jesus said to them, "See and beware of the leaven of the Pharisees and Sadduc-
7 cees." They argued among

* Three uncials (C D W) of the fifth century and several versions, including the Latin and the Syriac (Vulgate), together with the Diatessaron, insert at the beginning of this answer the following: "When evening comes, you say, 'It will be fine,' for the sky is red; in the morning you say, 'It will be stormy to-day,' for the sky is red and cloudy. You know how to distinguish the look of the sky, but you cannot read the signs of the times."
The majority of the uncials, with the Old Syriac and Origen, rightly omit the passage as irrelevant to the original text.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

themselves, "But we have not
8 brought any bread!" When Jesus noted this he said, "How little trust you have in me! Why all this talk, because you
9 have brought no bread? Do you not understand even yet? Do you not remember the five loaves of the five thousand and how many baskets you
10 took up? And the seven loaves of the four thousand and how many large baskets you took
11 up? Why do you not see that I was not speaking to you about bread? No, beware of the leaven of the Pharisees and
12 Sadducees." Then they realized that what he told them to beware of was not leaven * but the teaching of the Pharisees and Sadducees.

13 Now when Jesus came to the district of Caesarea Philippi he asked his disciples, "Who do people say the Son of man is?"
14 They told him, "Some say John the Baptist, others Elijah,
15 others Jeremiah or one of the prophets." He said to them,
16 "And who do you say I am?" So Simon Peter replied, "You are the Christ, the Son of the
17 living God." Jesus answered him, "You are a blessed man, Simon Bar-jona, for it was my Father in heaven, not flesh and blood, that revealed this to you.
18 Now I tell you, Peter is your name † and on this rock I will build my church; the powers of Hades shall not succeed
19 against it. I will give you the keys of the Realm of heaven;

whatever you prohibit on earth will be prohibited in heaven,
and whatever you permit on earth will be permitted in heaven."

* Omitting τῶν ἄρτων after ζύμης with strong support from the Old Latin and Syriac versions.

† English fails to bring out the play on the Greek word for "rock." The French version reproduces it: "Et moi je te dis aussi que tu es le Pierre, et sur cette pierre je bâtirai mon église."

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

20 Then he forbade the disciples to tell anyone he was the Christ.

21 From that time Jesus began to show his disciples that he had to leave for Jerusalem and endure great suffering at the hands of the elders and high priests and scribes, and be killed and raised on the third day.

22 Peter took him and began to reprove him for it; "God forbid, Lord," he said, "this
23 must not be." But he turned and said to Peter, "Get behind me, you Satan! You are a hindrance to me! Your outlook is not God's but man's."

24 Then Jesus said to his disciples, "If anyone wishes to come after me, let him deny himself, take up his cross, and follow me;

25 for whoever wants to save
his life will lose it,
and whoever loses his life for
my sake will find it.

26 What profit will it be if a man gains the whole world and forfeits his own soul? What will a man offer as an equivalent for his soul?

27 For the Son of man is coming in the glory of his Father with his angels, and then he will reward everyone for what he has done.

28 I tell you truly, there are some of those standing here who will not taste death till they see the Son of man coming himself to reign."

CHAPTER XVII

1 Six days afterwards Jesus took Peter, James and his brother John, and led them up
2 a high hill by themselves; in their presence he was transfigured, his face shone like the sun, and his clothes turned white as light.

3 There appeared to them Moses and Elijah, who conversed with Jesus.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

4 So Peter addressed Jesus and said, "Lord, it is a good thing we are here; if you like, I will put up three tents here, one for you, one for Moses, and one for Elijah."

5 He was still speaking when a bright cloud overshadowed them, and from the cloud a voice said,

"This is my Son, the Beloved,
in him is my delight:
listen to him."

6 When the disciples heard the voice they fell on their
7 faces in terror; but Jesus came forward and touched them, saying, "Rise, have no
8 fear." And on raising their eyes they saw no one except
9 Jesus all alone. As they went down the hill Jesus ordered them, "Tell this vision to nobody until the Son of man is raised from the dead."
10 The disciples inquired of him, "Then why do the scribes say that Elijah has to come first?"

11 He replied, "Elijah to come and restore all things?
12 Nay, I tell you Elijah has already come, but they have not recognized him—they have worked their will on him. And the Son of man will suffer at their hands
13 in the same way." Then the disciples realized he was speaking to them about John the Baptist.

14 When they reached the crowd, a man came up and
15 knelt to him. "Ah, sir," he said, "have pity on my son; he is an epileptic and he suffers cruelly, he often falls into the fire and often into the water.
16 I brought him to your disciples, but they could not heal him."
17 Jesus answered, "O faithless and perverse generation, how long must I still be with you? How long have I to bear with you? Bring him here to me."

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

18 So Jesus checked the daemon and it came out of him, and from that hour the boy was healed.

19 Then the disciples came to Jesus in private and said, "Why could we not cast it out?"

20 He said to them, "Because you have so little faith. I tell you truly, if you had faith the size of a grain of mustard-seed, you could say to this hill, 'Move from here to there,' and remove it would; nothing would be impossible for you."

22 When his adherents mustered in Galilee Jesus told them, "The Son of man is to be betrayed into the hands of
23 men, they will kill him, but on the third day he will be raised." They were greatly distressed at this.

24 When they reached Capharnahum, the collectors of the temple-tax came and asked Peter, "Does your teacher not
25 pay the temple-tax?" He said, "Yes." But when he went indoors Jesus spoke first; "Tell me, Simon," he said, "from whom do earthly kings collect customs or taxes? Is it from their own people or from aliens?"

26 "From aliens," he said.
Then Jesus said to him, "So their own people are exempt.
27 However, not to give any offence to them, go to the sea, throw a hook in, and take the first fish you bring up. Open its mouth and you will find a five-shilling piece; take that and give it to them for me and for yourself."

CHAPTER XVIII

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child

CHAPTER XVIII

1 At that hour the disciples came and asked Jesus,
"Who is greatest in the Realm of heaven?"

2 So he called a child, set

unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven,

3 it among them, and said,
"I tell you truly, unless you
turn and become like chil-
dren, you will never get into
the Realm of heaven at all.
4 Whoever humbles himself like
this child, he is the greatest in
5 the Realm of heaven; and who-
ever receives a little child like
this for my sake, receives me.
6 But whoever is a hindrance to
one of these little ones who be-
lieve in me, better for him to
have a great mill-stone hung
round his neck and be sunk in
the deep sea.
7 Woe to the world for hin-
drances!
Hindrances have to come,
but—
woe to the man by whom
the hindrance does
come!
8 If your hand or your foot is
a hindrance to you,
cut it off and throw
it away;
better be maimed or crip-
pled and get into Life,
than keep both feet or
hands and be thrown
into the everlasting
fire.
9 If your eye is a hindrance to
you, tear it out and
throw it away;
better get into Life with
one eye
than keep your two eyes
and be thrown into
the fire of Gehenna.
10 See that you do not despise
one of these little ones; for I
tell you, their angels in heaven
always look on the face of my
Father in heaven.
12 Tell me, if a man has a hun-
dred sheep and one of them
strays, will he not leave the
ninety-nine sheep on the hills
and go in search of the one that
13 has strayed? And if he hap-
pens to find it, I tell you he
rejoices over it more than over
the ninety-nine that never went
14 astray. So it is not the will of
your Father in heaven that a

that one of these little ones should perish.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and

single one of these little ones should be lost.

15 If your brother sins [against you], go and reprove him, as between you and him alone. If he listens to you, then you have won your brother over;
16 but if he will not listen, take one or two others along with you, so that *every case may be decided on the evidence of two or of three witnesses.*
17 If he refuses to listen to them, tell the church; and if he refuses to listen to the church, treat him as a pagan
18 or a taxgatherer. I tell you truly,

Whatever you prohibit on earth will be prohibited in heaven,
and whatever you permit on earth will be permitted in heaven.

19 I tell you another thing:
if two of you agree on earth about anything you pray for,
it will be done for you by my Father in heaven.
20 For where two or three have gathered in my name, I am there among them."
21 Then Peter came up and said to him, "Lord, how often is my brother to sin against me and be forgiven? Up to seven
22 times?" Jesus said to him, "Seven times? I say, seventy
23 times seven! That is why the Realm of heaven may be compared to a king who resolved to settle accounts with his ser-
24 vants. When he began the settlement, a debtor was brought in who owed him three million
25 pounds; as he was unable to pay, his master ordered him to be sold, along with his wife and children and all he had,
26 in payment of the sum. So the servant fell down and prayed him, 'Have patience with me, and I will pay you it
27 all.' And out of pity for that servant his master released him

loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX

1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

28 and discharged his debt. But as that servant went away, he met one of his fellow-servants who owed him twenty pounds, and seizing him by the throat he said, 'Pay your debt!'

29 So his fellow-servant fell down and implored him, saying, 'Have patience with me, and I will pay you.'

30 But he refused; he went and had him thrown into prison, till he should pay the debt.

31 Now when his fellow-servants saw what had happened they were greatly distressed, and they went and explained to their master all that had happened.

32 Then his master summoned him and said, 'You scoundrel of a servant! I discharged all that debt for you, because
33 you implored me. Ought you not to have had mercy on your fellow-servant, as I had on you?'

34 And in hot anger his master handed him over to the torturers, till he should pay him
35 all the debt. My Father will do the same to you unless you each forgive your brother from the heart."

CHAPTER XIX

1 When Jesus finished saying this he moved from Galilee and went to the territory of Judaea that lies across the Jordan.
2 Large crowds followed him and he healed them there.
3 Then the Pharisees came up to tempt him. They asked, "Is it right to divorce one's wife
4 for any reason?" He replied, "Have you never read that He who *created them male and female* from the beginning
5 said,

Hence a man shall leave his father and mother,
and cleave to his wife,
and the pair shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no mur-

6 So they are no longer two, but one flesh. What God has joined, then, man must not
7 separate." They said to him, "Then why did Moses lay it down that we were to *divorce by giving a separation-notice?*"
8 He said to them, "Moses permitted you to divorce your wives, on account of the hardness of your hearts, but it was
9 not so from the beginning. I tell you, whoever divorces his wife except for unchastity and marries another woman, commits adultery; and he who marries a divorced woman com-
10 mits adultery." The disciples said to him, "If that is a man's position with his wife, there is
11 no good in marrying." He said to them, "True, but this truth is not practicable for everyone, it is only for those who have the gift.
12 There are eunuchs who have been eunuchs from their birth,
there are eunuchs who have been made eunuchs by men,
and there are eunuchs who have made themselves eunuchs for the sake of the Realm of heaven.
Let anyone practice it for whom it is practicable."
13 Then children were brought to him that he might lay his hands on them and pray over them. The disciples checked
14 the people, but Jesus said to them, "Let the children alone, do not stop them from coming to me: the Realm of heaven belongs to such as these."
15 Then he laid his hands on them and went upon his way.
16 Up came a man and said to him,
"Teacher, what good deed must I do to gain life eternal?"
17 He said to him, "Why do you ask me about what is good? One alone is good. But if you want to get into Life, keep the
18 commands." "Which?" he said. Jesus answered, "The commands, *you shall not kill.*

der, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

you shall not commit adultery, you shall not steal, you shall not bear false witness,

19 *honour your father and mother*, and *you must love your neighbour as yourself.*"

20 The young man said, "I have observed all these. What more is wanting?"

21 Jesus said to him, "If you want to be perfect, go and sell your property, give the money to the poor and you shall have treasure in heaven; then come and follow me."

22 When the young man heard that, he went sadly away, for he had great possessions.

23 And Jesus said to his disciples, "I tell you truly, it will be difficult for a rich man to get into the Realm of heaven.

24 I tell you again, it is easier for a camel to get through a needle's eye than for a rich man to get into the Realm of God."

25 When the disciples heard this they were utterly astounded; they said, "Who then can possibly be saved?"

26 Jesus looked at them and said, "This is impossible for men, but anything is possible for God."

27 Then Peter replied, "Well, we have left our all and followed you. Now what are we to get?"

28 Jesus said to them, "I tell you truly, in the new world, when the Son of man shall sit on the throne of his glory, you who have followed me shall also sit on twelve thrones to govern the twelve tribes of Israel.

29 Everyone who has left brothers or sisters or father or mother or wife or children or lands or houses for my name's sake will get a hundred times as much and inherit life eternal.

30 Many who are first shall be last, and many who are last shall be first.

CHAPTER XX

1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

CHAPTER XX

1 For the Realm of heaven is like a householder who went out early in the morning to hire labourers for his vine-
2 yard; and after agreeing with the labourers to pay them a shilling a day he sent them into
3 his vineyard. Then, on going out at nine o'clock he noticed some other labourers standing in the marketplace doing noth-
4 ing; to them he said, 'You go into the vineyard too, and I will give you whatever wage is
5 fair.' So they went in. Going out again at twelve o'clock and at three o'clock, he did the
6 same thing. And when he went out at five o'clock he came upon some others who were standing; he said to them,

'Why have you stood doing
7 nothing all the day?' 'Because nobody hired us,' they said. He told them, 'You go into the vineyard too.'

8 Now when evening came the master of the vineyard said to his bailiff, 'Summon the labourers and pay them their wages, beginning with the last and going on to the first.' *

9 When those who had been hired about five o'clock came, they
10 got a shilling each. So when the first labourers came up, they supposed they would get more; but they too got each
11 their shilling. And on getting it they grumbled at the house-
12 holder. 'These last,' they said, 'have only worked a single hour, and yet you have ranked them equal to us who have borne the brunt of the day's
13 work and the heat!' Then he replied to one of them, 'My man, I am not wronging you. Did you not agree with me for
14 a shilling? Take what belongs to you and be off. I choose to give this last man the same as

* Note the connexion between this parable (ver. 16) and xix. 30.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him,* and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it,* they were moved with indignation against the two brethren.

25 But Jesus called them *unto him,* and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

15 you. Can I not do as I please with what belongs to me? Have you a grudge because I am generous?'
16 So shall the last be first and the first last."

17 Now as Jesus was about to go up to Jerusalem he took the twelve aside by themselves and said to them as
18 they were on the road, "We are going up to Jerusalem, and the Son of man will be betrayed to the high priests and scribes; they will
19 sentence him to death and hand him over to the Gentiles to be mocked and scourged and crucified; then on the third day he will be raised."

20 Then the mother of the sons of Zebedaeus came up to him with her sons, praying
21 him for a favour. He said to her, "What do you want?" She said, "Give orders that my two sons are to sit at your right hand and at your left in
22 your Realm." Jesus replied, "You do not know what you are asking. Can you drink the cup I am going to drink?" They said to him,
23 "We can." "You shall drink my cup," said Jesus, "but it is not for me to grant seats at my right hand and at my left; these belong to the men for whom they have been destined by my
24 Father." When the ten heard of this, they were angry at the two brothers,
25 but Jesus called them and said,

"You know the rulers of the Gentiles lord it over them,
and their great men overbear them:
26 not so with you.
Whoever wants to be great among you must be your servant,

27 And whosoever will be chief among you, let him be your servant :

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you ?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes : and immediately their eyes received sight, and they followed him.

27 and whoever wants to be
first among you must be
your slave ;
28 just as the Son of man has
not come to be served
but to serve,
and to give his life as a
ransom for many."
29 As they were leaving Jericho
30 a crowd followed him, and
when two blind men who
were sitting beside the road
heard Jesus was passing, they
shouted, "O Lord, Son of David,
31 have pity on us ! " The crowd
checked them and told them to
be quiet, but they shouted all
the louder, " O Lord, Son of
David, have pity on us ! "
32 So Jesus stopped and called
them.
He said, " What do you
want me to do for you ? "
33 " Lord," they said, " we
want our eyes opened."
34 Then Jesus in pity touched
their eyes, and they regained
their sight at once and followed
him.

CHAPTER XXI

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

CHAPTER XXI

1 When they came near Jerusalem and had reached Bethphage at the Hill of Olives, then Jesus despatched two disciples,
2 saying to them, " Go to the village in front of you and you will at once find an ass tethered with a colt alongside of her ; untether them and
3 bring them to me. If anyone says anything to you, you will say that the Lord needs them ; then he will at once let them
4 go." This took place for the fulfilment of what had been spoken by the prophet,
5 *Tell the daughter of Sion,*
'Here is your king coming to you,
He is gentle and mounted on an ass,
And on a colt the foal of a beast of burden.'
6 So the disciples went and
7 did as Jesus told them ; they

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

brought the ass and the colt and put their clothes on them. Jesus
8 seated himself on them, and the greater part of the crowd spread their clothes on the road, while others cut branches from the trees and strewed them on
9 the road. And the crowds who went in front of him and who followed behind shouted,
"*Hosanna to the Son of David! Blessed be he who comes in the Lord's name! Hosanna* in high heaven!"
10 When he entered Jerusalem the whole city was in excite-
11 ment over him. "Who is this?" they said, and the crowds replied, "This is the prophet Jesus from Nazaret in
12 Galilee!" Then Jesus went into the temple of God and drove out all who were buying and selling inside the temple: he upset the tables of the money-changers and the stalls of those who sold doves,
13 and told them, "It is written, *My house shall be called a house of prayer*, but you make it *a den of robbers*."
14 Blind and lame people came up to him in the temple and
15 he healed them. But when the high priests and scribes saw his wonderful deeds and saw the children who shouted in the temple, "Hosanna to the son of David!" they were indignant;
16 they said to him, "Do you hear what they are saying?" "Yes," said Jesus, "have you never read *Thou hast brought praise to perfection from the mouth of babes and sucklings?*"
17 Then he left them and went outside the city to Bethany, where he spent the night.
18 In the morning as he came back to the city he felt hun-
19 gry, and noticing a fig tree by the roadside he went up to it, but found nothing on it except leaves. He said to it, "May no fruit ever come from you after this!" And instantly the fig tree withered up.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots

20 When the disciples saw this they marvelled.

"How did the fig tree wither up in an instant?" they
21 said. Jesus answered,

"I tell you truly, if you have faith, if you have no doubt, you will not only do what has been done to the fig tree but even if you say to this hill, 'Take and throw yourself into the sea,' it will be done.
22 All that ever you ask in prayer you shall have, if you believe."

23 When he entered the temple, the high priests and elders of the people came up to him as he was teaching, and said, "What authority have you for acting in this way? Who gave you this authority?"

24 Jesus replied, "Well, I will ask you a question, and if you answer me, then I will tell you what authority I
25 have for acting as I do. Where did the baptism of John come from? From heaven or from men?"

Now they argued to themselves, "If we say, 'From heaven,' he will say to us, 'Then why did you not be-
26 lieve him?' And if we say, 'From men,' we are afraid of the crowd, for they all hold that
27 John was a prophet." So they answered Jesus, "We do not know." He said to them, "No more will I tell you what authority I have for acting as I
28 do. Tell me what you think. A man had two sons. He went to the first and said, 'Son, go and work in the vineyard to-
29 day'; he replied, 'I will go,
30 sir,' but he did not go. The man went to the second and said the same to him; he replied, 'I will not,' but afterwards he changed his mind and did go.
31 Which of the two did the will of the father?" They said, "The last." Jesus said to them, "I tell you truly, the tax-gatherers and harlots are

go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

going into the Realm of
32 God before you. For John showed you the way to be good and you would not believe him; the taxgatherers and harlots believed him, and even though you saw that, you would not change your mind afterwards and believe him.

33 Listen to another parable. There was a householder who *planted a vineyard, put a fence round it, dug a wine-vat inside it, and built a watchtower:* then he leased it to vinedressers and
34 went abroad. When the fruit-season was near, he sent his servants to the vinedressers to
35 collect his fruit; but the vinedressers took his servants and flogged one, killed another, and
36 stoned a third. Once more he sent some other servants, more than he had sent at first, and they did the same to them.
37 Afterwards he sent them his son; 'They will respect my
38 son,' he said. But when the vinedressers saw his son they said to themselves, 'Here is the heir; come on, let us kill him and seize his inheritance!'
39 So they took and threw him outside the vineyard and killed
40 him. Now, when the owner of the vineyard comes, what will he do to these vinedressers?"
41 They replied, "He will utterly destroy the wretches and lease the vineyard to other vinedressers who will give him the fruits in their season."

42 Jesus said to them, "Have you never read in the scriptures,

The stone that the builders rejected
is the chief stone now of the corner:
this is the doing of the Lord,
and a wonder to our eyes?

43 I tell you therefore that the Realm of God will be taken from you and given to a nation that bears the fruits of the Realm.

44 And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII

1 And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding : and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner : my oxen and *my* fatlings *are* killed, and all things *are* ready : come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise :

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment :

44 [Everyone who falls on this stone will be shattered, and whoever it falls upon will be crushed.] "

45 When the high priests and Pharisees heard these parables they knew he was speaking

46 about them ; they tried to get hold of him, but they were afraid of the crowds, as the crowds held him to be a prophet.

CHAPTER XXII

1 Then Jesus again addressed

2 them in parables. "The Realm of heaven," he said, "may be compared to a king who gave a marriage-banquet

3 in honour of his son. He sent his servants to summon the invited guests to the feast, but they would not come.

4 Once more he sent some other servants, saying, 'Tell the invited guests, here is my supper all prepared, my oxen and fat cattle are killed, everything is ready, come to the marriage-

5 banquet.' But they paid no attention and went off, one to his estate, another to his busi-

6 ness, while the rest seized his servants and ill-treated them and killed them.

7 The king was enraged ; he sent his troops and destroyed those murderers and burned up their city.

8 Then he said to his servants, 'The marriage-banquet is all ready, but the invited guests did not deserve it.

9 So go to the byeways and invite anyone you meet to the marriage-banquet.'

10 And those servants went out on the roads and gathered all they met, bad and good alike. Thus the marriage-banquet was supplied with guests.

11 Now when the king came in to view his guests, he saw a man there who was not dressed in a wedding-robe.

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

12 So he said to him, 'My man, how did you get in here without a wedding-robe?' The man was speechless.

13 Then said the king to his servants, 'Take him hand and foot, and throw him outside, out into the darkness; there men will wail and gnash their teeth.

14 For many are invited but few are chosen.'"

15 Then the Pharisees went and plotted to trap him in

16 talk. They sent him their disciples with the Herodians, who said, "Teacher, we know you are sincere and that you teach the Way of God honestly and fearlessly; you do not court human

17 favour. Tell us, then, what you think about this. Is it right to pay taxes to Caesar

18 or not?" But Jesus detected their malice. He said, "Why do you tempt me,

19 you hypocrites? Show me the coin for taxes." So they brought him a shilling.

20 Then Jesus said to them, "Whose likeness, whose in-

21 scription is this?" "Caesar's," they said. Then he told them, "Give Caesar what belongs to Caesar, give God what

22 belongs to God." When they heard that they marvelled; then they left him and went away.

23 That same day some Sadducees came up to him, men who hold there is no resurrection. They put this ques-

24 tion to him: "Teacher, Moses said that *if anyone dies without children, his brother is to espouse his wife and raise*

25 *offspring for his brother.* Now there were seven brothers in our number. The first married and died; as he had no children he left his wife to his

26 brother. The same happened with the second and the third,

27 down to the seventh. After

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

27 them all, the woman died.
28 Now at the resurrection whose wife will she be? They
29 all had her." Jesus answered them, "You go wrong because you understand neither the scriptures nor the power of
30 God. At the resurrection people neither marry nor are married, they are like the angels of God in heaven.
31 And as for the resurrection of the dead, have you not read what was said to you by God,

32 *I am the God of Abraham*
and the God of Isaac
and the God of Jacob?

He is not a God of dead
33 people but of living." And when the crowds heard it, they were astounded at his teaching.

34 When the Pharisees heard he had silenced the Sad-
35 ducees, they mustered their forces, and one of them, a jurist, put a question in order
36 to tempt him. "Teacher," he said, "what is the greatest
37 command in the Law?" He replied, "*You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind.*
38 This is the greatest and chief
39 command. There is a second like it: *you must love your neighbour as yourself.*

40 The whole Law and the prophets hang upon these two commands."

41 As the Pharisees had mustered, Jesus put a question to them.

42 "Tell me," he said, "what you think about the Christ. Whose son is he?" They said to him, "David's."

43 He said to them, "How is it then that David in the Spirit calls him *Lord*?

44 *The Lord said to my*
Lord, 'Sit at my right
hand,
till I put your enemies under your feet.'

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER XXIII

1 THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a

45 If David calls him *Lord*, how
46 can he be his son?" No one could make any answer to him, and from that day no one ventured to put another question to him.

CHAPTER XXIII

1 THEN Jesus spoke to the crowds and to his disciples.
2 "The scribes and Pharisees
3 sit on the seat of Moses; so do whatever they tell you, obey them, but do not do as they do.

They talk but they do not act.

4 They make up heavy loads and lay them on men's shoulders

but they will not stir a finger to remove them.

5 Besides, all they do is done to catch the notice of men; they make their phylacteries broad, they wear large tassels,

6 they are fond of the best places at banquets and the front seats in the synagogues;

7 they like to be saluted in the marketplaces and to be called 'rabbi' by men.

8 But you are not to be called 'rabbi,'
for One is your teacher, and you are all brothers;

9 you are not to call anyone 'father' on earth,
for One is your heavenly Father;

10 nor must you be called 'leaders,'
for One is your leader, even the Christ.

11 He who is greatest among you must be your servant.

12 Whoever uplifts himself will be humbled,
and whoever humbles himself will be uplifted.

13 Woe to you, you impious scribes and Pharisees!
you shut the Realm of heaven in men's faces;
you neither enter yourselves,
nor will you let those enter who are on the point of entering.

pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which

15 Woe to you, you impious scribes and Pharisees!
you traverse sea and land to make a single proselyte,
and when you succeed you make him a son of Gehenna twice as bad as yourselves.

16 Woe to you, blind guides that you are!
you say, 'Swear by the sanctuary, and it means nothing;
but swear by the gold of the sanctuary, and the oath is binding.'

17 You are senseless and blind!
for which is the greater,
the gold or the sanctuary that makes the gold sacred?

18 You say again, 'Swear by the altar, and it means nothing;
but swear by the gift upon it, and the oath is binding.'

19 You are blind! for which is the greater,
the gift or the altar that makes the gift sacred?

20 He who swears by the altar
swears by it and by all that lies on it;

21 he who swears by the sanctuary
swears by it and by Him who inhabits it;

22 he who swears by heaven
swears by the throne of God and by Him who sits upon it.

23 Woe to you, you impious scribes and Pharisees! you tithe mint and dill and cummin,
and omit the weightier matters of the law,
justice and mercy and faithfulness;
these latter you ought to have practised—without omitting the former.

24 Blind guides that you are,
filtering away the gnat and swallowing the camel!

25 Woe to you, you irreligious scribes and Pharisees!
you clean the outside of the cup and the plate,
but inside they are filled with your rapacity and self-indulgence.

26 Blind Pharisee! first clean the inside of the cup,
so that the outside may be clean as well.

indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

27 Woe to you, you irreligious scribes and Pharisees!
you are like tombs white-washed;
they look comely on the outside,
but inside they are full of dead men's bones and all manner of impurity.
28 So to men you seem just,
but inside you are full of hypocrisy and iniquity.
29 Woe to you, you irreligious scribes and Pharisees! You build tombs for the prophets and decorate the tombs of the
30 just, and you say, 'If we had been living in the days of our fathers, we would not have joined them in shedding the
31 blood of the prophets.' So you are witnesses against yourselves, that you are sons of those who killed the prophets!
32 And you will fill up * the measure that your fathers filled.
33 You serpents! you brood of vipers! how can you escape being sentenced to Gehenna?
34 This is why I will send you prophets, wise men, and scribes, some of whom you will kill and crucify, some of whom you will flog in your synagogues and persecute from town to town;
35 it is that on you may fall the punishment for all the just blood shed on earth from the blood of Abel the just down to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the
36 altar. I tell you truly, it will all come upon this generation.
37 O Jerusalem, Jerusalem! slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But you would not
38 have it! See, *your House is left*
39 *to you, desolate.* For I tell you, you will never see me again till you say, *Blessed be he who comes in the Lord's name.*"

* Reading πληρώσετε with B, Syr.Sin.

CHAPTER XXIV

1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

CHAPTER XXIV

1 So Jesus left the temple
and went on his way.
His disciples came for-
ward to point out to him
2 the temple-buildings, but
he replied to them, "You
see all this? I tell you
truly, not a stone here will
be left upon another, with-
out being torn down."
3 So as he sat on the Hill
of Olives the disciples came
up to him in private and
said, "Tell us, when will
this happen? What will be
the sign of your arrival and
of the end of the world?"
4 Jesus replied, "Take care
that no one misleads you;
5 for many will come in my
name, saying, 'I am the
Christ,' and they will mis-
6 lead many. You will hear
of wars and rumours of
wars; see and do not be
alarmed.

These have to come, but it is not the end yet.

7 For *nation will rise against nation, and realm against realm;* there will be famines and earthquakes here and
8 there. All that is but the
beginning of the trouble.
9 Then men will hand you
over to suffer affliction, and
they will kill you; you will
be hated by all the Gentiles
on account of my name.
10 And *many will be repelled*
then, they will betray one
another and hate one an-
11 other. Many false prophets
will rise and mislead many.
12 And in most of you love
will grow cold by the in-
13 crease of iniquity; but
he will be saved who holds
14 out to the very end. This
gospel of the Reign shall
be preached all over the
wide world as a testimony
to all the Gentiles, and
then the end will come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

15 So when you see *the appalling*
Horror spoken of by the prophet Daniel, standing erect *in*
the holy place (let the reader
16 note this), then let those who
17 are in Judaea fly to the hills; a man on the housetop must not go down to fetch what is inside
18 his house, and a man in the field must not turn back to get his coat.

19 Woe to women with child and to women who give suck in those days!

20 Pray that you may not have to fly in winter or on the sab-
21 bath, for there will be *sore misery* then, *such as has never been from the beginning of the world till now*—no and never shall be.

22 Had not those days been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short.

23 If anyone tells you at that time, 'Here is the Christ!' or, 'there he is!' do not believe it;

24 for false Christs and *false prophets will* rise and *bring forward great* signs and *wonders*, so as to mislead the very elect —if that were possible.

25 (I am telling you this beforehand.)

26 If they tell you, 'Here he is in the desert,'
do not go out;
'here he is in the chamber,'
do not believe it.

27 For like lightning that shoots from east to west,
so will be the arrival of the Son of man.

28 Wherever the body lies,
there will the vultures gather.

29 Immediately after the misery of those days
the sun will be darkened,
and the moon will not yield her light,
the stars will drop from heaven
and the orbs of the heavens will be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready:

30 Then the Sign of the Son of man will appear in heaven; then *all tribes on earth* will wail, they will see *the Son of man coming on the clouds of heaven* with great power and glory.

31 He will despatch his angels *with a loud trumpet-call to muster* his elect *from the four winds, from the verge of heaven to the verge of earth.*

32 Let the fig tree teach you a parable. As soon as its branches turn soft and put out leaves, you know summer is
33 at hand; so, whenever you see all this happen, you may be sure He is at hand, at the very door.

34 I tell you truly, the present generation will not pass away
35 till all this happens. Heaven and earth will pass away, but my words will never pass away.

36 Now no one knows anything about that day or hour, not even the angels in heaven, but
37 only my Father. As were the days of Noah, so will the arrival
38 of the Son of man be. For as in the days before the deluge people ate and drank, married and were married, till the day
39 *Noah entered the ark;* and as they knew nothing till the deluge came and swept them all away; so will the arrival of the Son of man be.

40 Then there will be two men
in the field,
one will be taken and one
will be left;
41 two women will be grinding
at the millstone,
one will be taken and one
will be left.

42 Keep on the watch then, for you never know what day your Lord will come.

43 But be sure of this, that if the householder had known at what watch in the night the thief was coming, he would have been on the watch, he would not have allowed his house to be broken into.

44 So be ready yourselves, for

for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

the Son of man is coming at an hour you do not expect.

45 Now where is the trusty and thoughtful servant, whom his lord and master has set over his household to assign them their supplies at the proper
46 time? Blessed is that servant if his lord and master finds him
47 so doing when he arrives! I tell you truly, he will set him
48 over all his property. But if the* bad servant says to himself, 'My lord and master is
49 long of coming,' and if he starts to beat his fellow-servants and to eat and drink with drunk-
50 ards, that servant's lord and master will arrive on a day when he does not expect him and at an hour which he does
51 not know; he will cut him in two and assign him the fate of the hypocrites. There men will wail and gnash their teeth.

* Omitting [ἐκεῖνος], a harmonistic gloss from Luke xii. 45.

CHAPTER XXV

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough

CHAPTER XXV

1 THEN shall the Realm of heaven be compared to ten maidens who took their lamps and went out to meet the bride-
2 groom and the bride.† Five of them were stupid and five
3 were sensible. For although the stupid took their lamps, they took no oil with them,
4 whereas the sensible took oil in their vessels as well as
5 their lamps. As the bridegroom was long of coming, they all grew drowsy and went to sleep.
6 But at midnight the cry arose, 'Here is the bridegroom!
7 Come out to meet him!' Then all the maidens rose and trim-
8 med their lamps. The stupid said to the sensible, 'Give us some of your oil, for our lamps
9 are going out.' But the sensible replied, 'No, there may

† The words καὶ τῆς νύμφης are added by D X*, the Latin and Syriac versions, etc. Their omission may have been due to the feeling of the later church that Jesus as the Bridegroom ought alone to be mentioned.

for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

not be enough for us and for you. Better go to the dealers
10 and buy for yourselves.' Now while they were away buying oil, the bridegroom arrived; those maidens who were ready accompanied him to the marriage-banquet, and the door
11 was shut. Afterwards the rest of the maidens came and said, 'Oh sir, oh sir, open the door
12 for us!' but he replied, 'I tell you frankly, I do not know
13 you.' Keep on the watch then, for you know neither the day nor the hour.

14 For the case is that of a man going abroad, who summoned his servants and handed over
15 his property to them; to one he gave twelve hundred pounds, to another five hundred, and to another two hundred and fifty; each got according to his capacity. Then the man went
16 abroad. The servant who had got the twelve hundred pounds at once went and traded with them, making another twelve
17 hundred. Similarly the servant who had got the five hundred pounds made another five hun-
18 dred. But the servant who had got the two hundred and fifty pounds went off and dug a hole in the ground and hid his mas-
19 ter's money. Now a long time afterwards the master of those servants came back and set-
20 tled accounts with them. Then the servant who had got the twelve hundred pounds came forward, bringing twelve hundred more; he said, 'You handed me twelve hundred pounds, sir; here I have gained
21 another twelve hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share your
22 master's feast.' Then the servant with the five hundred pounds came forward. He said, 'You handed me five hundred

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father,

pounds, sir; here I have gained
23 another five hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share
24 your master's feast.' Then the servant who had got the two hundred and fifty pounds came forward. He said, 'I knew you were a hard man, sir, reaping where you never sowed and gathering where you never win-
25 nowed. So I was afraid; I went and hid your two hundred and fifty pounds in the earth.
26 There's your money!' His master said to him in reply, 'You rascal, you idle servant! You knew, did you, that I reap where I have never sowed and gather where I have never win-
27 nowed! Well then, you should have handed my money to the bankers and I would have got my capital with interest when
28 I came back. Take therefore the two hundred and fifty pounds away from him, give it to the servant who had the twelve hundred.

29 For to everyone who has
shall more be given and
richly given;
but from him who has noth-
ing, even what he has shall
be taken.

30 Throw the good-for-nothing servant into the darkness outside; there men will wail and gnash their teeth.

31 When the Son of man comes in his glory and *all the angels with him*, then he will sit on the
32 throne of his glory, and all nations will be gathered in front of him; he will separate them one from another, as a shepherd separates the sheep from
33 the goats, setting the sheep on his right hand and the goats on
34 his left. Then shall the King say to those on his right, 'Come, you whom my Father has blessed, come into your in-

inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

heritance in the realm prepared for you from the foundation of the world.

35 For I was hungry and you fed me, I was thirsty and you gave me drink,
I was a stranger and you en-
36 tertained me, I was unclothed and you clothed me,
I was ill and you looked after me, I was in prison and you visited me.'

37 Then the just will answer,
'Lord, when did we see you hungry and fed you? or thirsty and gave you drink?
38 when did we see you a stranger and entertain you? or unclothed and clothed you?
39 when did we see you ill or in prison and visit you?'

40 The King will answer them, 'I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of
41 them, you did it to me.' Then he will say to those on the left, 'Begone from me, you accursed ones, to the eternal fire which has been prepared for the devil and his angels!

42 For I was hungry but you never fed me,
I was thirsty but you never gave me drink,
43 I was a stranger but you never entertained me,
I was unclothed but you never clothed me,
I was ill and in prison but you never looked after me.'

44 Then they will answer too, 'Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in prison, and did not minister
45 to you?' Then he will answer them, 'I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.'

46 So they shall depart to eternal punishment,
and the just to eternal life."

CHAPTER XXVI

1 AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

CHAPTER XXVI

1 WHEN Jesus finished saying all this he said to his disciples,

2 "You know the passover is to be held two days after this; and the Son of man will be delivered up to be crucified."

3 Then the high priests and the elders of the people met in the palace of the high priest who

4 was called Caiaphas and took counsel together to get hold of Jesus by craft and have him put to death.

5 "Only," they said, "it must not be during the festival, in case of a riot among the people."

6 Now when Jesus was at Bethany in the house of Simon

7 the leper, a woman came up to him with an alabaster flask of expensive perfume which she poured over his head as he lay at table.

8 When the disciples saw this they were angry. "What is the use of this waste?" they

9 said; "the perfume might have been sold for a good sum, and the poor might have got that."

10 But Jesus was aware of what they said, and he replied, "Why are you annoying the woman? It is a beautiful thing she has done to me.

11 The poor you always have beside you, but you will not always have me.

12 In pouring this perfume on my body she has acted in view of my burial.

13 I tell you truly, wherever this gospel is preached through all the world, men will speak of what she has done in memory of her."

14 Then one of the twelve called

15 Judas Iscariot went and said to the high priests,

"What will you give me for betraying him to you?"

And *they weighed out* for him *thirty silver pieces*.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of

16 From that moment he sought
a good opportunity to betray
him.

17 On the first day of unleav-
ened bread the disciples of Je-
sus came up and said to him,
"Where do you want us to pre-
pare for you to eat the pass-
18 over?" He said, "Go into the
city to so-and-so; tell him that
the Teacher says, 'My time is
near, I will celebrate the pass-
over at your house with my
19 disciples.'" So the disciples
did as Jesus had told them and
20 prepared the passover. When
evening came he lay at table
21 with the disciples, and as they
were eating he said, "One of
you is going to betray me."
22 They were greatly distressed at
this, and each of them said to
him, "Lord, surely it is not
23 me." He answered, "One who
has dipped his hand into the
same dish as myself is going to
24 betray me. The Son of man
goes the road that the scripture
has described for him, but woe
to the man by whom the Son
of man is betrayed! Better
that man had never been
born!"

25 Then Judas his betrayer said,
"Surely it is not me, rabbi?"
He said to him,
"Is it not?"

26 As they were eating he took
a loaf and after the blessing he
broke it; then he gave it to the
disciples saying, "Take and eat
27 this, it means my body." He
also took a cup and after thank-
ing God he gave it to them say-
ing, "Drink of it, all of you;
28 this means my blood, the new
covenant-blood, shed for many,
to win the remission of their
29 sins. I tell you, after this I
will never drink this produce
of the vine till the day I drink
it new with you in the Realm
of my Father."

30 After the hymn of praise they
went out to the Hill of Olives.

31 Then Jesus said to them, "You
will all be disconcerted over me

me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep to-night, for it is written, *I will strike at the shepherd and the sheep of the flock will be scattered.*

32 But after my rising I will precede you to Galilee."

33 Peter answered, "Supposing they are all disconcerted over you, I will not be disconcerted."

34 Jesus said to him, "I tell you truly, you will disown me three times this very night, before the cock crows."

35 Peter said to him, "Even though I have to die with you, I will never disown you."

And all the disciples said the same thing.

36 Then Jesus came with them to a place called Gethsemane, and he told the disciples, "Sit here till I go over there and pray."

37 But he took Peter and the two sons of Zebedaeus along with him; and when he began to feel distressed and

38 agitated, he said to them, "*My heart is sad,* sad even to death; stay here and watch with me."

39 Then he went forward a little and fell on his face praying, "My Father, if it is possible, let this cup pass me. Yet, not what I will but what thou wilt."

40 Then he went to the disciples and found them asleep; and he said to Peter, "So the three of you could not watch with me

41 for a single hour? Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager but the flesh

42 is weak." Again he went away for the second time and prayed, "My Father, if this cup cannot pass unless I drink it, thy will

43 be done." And when he returned he found them asleep again, for their eyes were heavy.

44 So he left them and went back for the third time, praying in the same words as before.

45 Then he went to the disciples and said to them, "Still

on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

asleep? still resting? The hour is near, the Son of man is betrayed into the hands of sin-
46 ners. Come, get up and let us go. Here is my betrayer close
47 at hand!" While he was still speaking, up came Judas, one of the twelve, accompanied by a large mob with swords and clubs who had come from the high priests and the elders
48 of the people. Now his betrayer had given them a signal; he said, "Whoever I kiss,
49 that is the man." So he went up at once to Jesus; "Hail, rabbi!" he said, and kissed
50 him. Jesus said, "My man, do your errand." Then they laid hands on Jesus and seized
51 him. One of his companions put out his hand, drew his sword, and struck the servant of the high priest, cutting off
52 his ear. Then Jesus said to him, "Put your sword back into its place; all who draw the sword shall die by the
53 sword. What! do you think I cannot appeal to my Father to furnish me at this moment with over twelve legions of
54 angels? Only, how could the scriptures be fulfilled then—the scriptures that say this must be so?"

55 At that hour Jesus said to the crowds,

"Have you sallied out to arrest me like a robber, with swords and clubs? Day after day I sat in the temple teaching, and you never seized me.
56 However, this has all happened for the fulfilment of the prophetic scriptures!"

57 Then all the disciples left him and fled; but those who had seized Jesus took him away to the house of Caiaphas the high priest, where the scribes and
58 elders had gathered. Peter followed him at a distance as far as the courtyard of the high priest, and when he got inside he sat down beside the attendants to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto

59 Now the high priests and the whole of the Sanhedrin tried to secure false witness against Je-
60 sus, in order to have him put to death; but they could find none, although a number of false witnesses came forward. However, two men came for-
61 ward at last and said, "This fellow declared, 'I can destroy the temple of God and build it in three days.'"

62 So the high priest rose and said to him,

"Have you no reply to make? What of this evidence against you?"

63 Jesus said nothing.

Then the high priest addressed him, "I adjure you by the living God, tell us if you are the Christ, the Son of God!"

64 Jesus said to him, "Even so! But I tell you, in future you will all see *the Son of man seated at the right hand* of the Power, and *coming on the clouds of heaven.*"

65 Then the high priest tore his dress and cried, "He has blasphemed! What more evidence do we want? Look, you have heard his blasphemy for your-
66 selves! What is your view?" They replied, "He is doomed
67 to death." Then they spat in his face and buffeted him, some of them cuffing him
68 and crying, "Prophesy to us, you Christ! tell us who struck you!"

69 Now Peter was sitting outside in the courtyard. A maidservant came up and said to him, "You were with Jesus the
70 Galilean too." But he denied it before them all. "I do not know what you mean," he said.
71 When he went out to the gateway another maidservant noticed him and said to those who were there, "This fellow was with Jesus the Nazarene."
72 Again he denied it; he swore, "I do not know the man."
73 After a little the bystanders

him they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII

1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

came up and said to Peter, "To be sure, you are one of them too. Why, your accent be-
74 trays you!" At this he broke out cursing and swearing, "I do not know the man." At that
75 moment a cock crowed. Then Peter remembered what Jesus had said, that 'before the cock crows you will disown me three times.'

And he went outside and wept bitterly.

CHAPTER XXVII

1 WHEN morning came, all the high priests and the elders of the people took counsel against Jesus, so as to have
2 him put to death. After binding him, they led him off and handed him over to Pontius Pilate the governor.

3 Then Judas his betrayer saw he was condemned, and repented; he brought back the thirty silver pieces to the high priests and elders, saying,

4 "I did wrong in betraying innocent blood." "What does that matter to us?" they said, "it is your affair, not ours!"

5 Then he flung down the silver pieces in the temple and went off and hung himself.

6 The high priests took the money and said, "It would be wrong to put this into the treasury, for it is the price of blood."

7 So after consulting they bought with it the Potter's Field, to serve as a burying-place for strangers.

8 That is why the field is called to this day "The Field of Blood."

9 Then the word spoken by the prophet Jeremiah was fulfilled: *and I took the thirty silver pieces, the price of him who had been priced, whom they had priced and expelled from the sons of*

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that*

10 *Israel; and I gave them for the potter's field, as the Lord had bidden me.*

11 Now Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" Jesus replied,

12 "Certainly." But while he was being accused by the high priests and elders, he made no

13 reply. Then Pilate said to him, "Do you not hear all their evidence against you?"

14 But, to Pilate's great astonishment, he would not answer him a single word.

15 At festival time the governor was in the habit of releasing any one prisoner whom the

16 crowd chose. At that time they had a notorious prisoner called

17 Jesus * Bar-Abbas; so, when they had gathered, Pilate said to them, "Who do you want released? Jesus Bar-Abbas or Jesus the so-called 'Christ'?"

18 (He knew quite well that Jesus had been delivered up out of

19 envy. Besides, when he was seated on the tribunal, his wife had sent to tell him, "Do nothing with that innocent man, for I have suffered greatly to-day in a dream about him.")

20 But the high priests and elders persuaded the crowds to ask Bar-Abbas and to have Jesus killed.

21 The governor said to them, "Which of the two do you want me to release for you?" "Bar-

22 Abbas," they said. Pilate said, "Then what am I to do with Jesus the so-called 'Christ'?" They all said, "Have him cru-

23 cified!" "Why," said the governor, "what has he done wrong?" But they shouted on more fiercely than ever, "Have

24 him crucified!" Now when Pilate saw that instead of him doing any good a riot was

minuscules, and manuscripts known to Professor Burkitt's *Evangelion da-Mepharreshe*, ii. 277 f.

* Adding here and in the following verse Ἰησοῦν with the Sinaitic (and Palestinian) Syriac version, some good Origen. The evidence is discussed in

rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

25 Then answered all the people and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof,* he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the

rising, he took some water and washed his hands in presence of the crowd, saying,

"I am innocent of this good man's blood. It is your affair!"

25 To this all the people replied,

"His blood be on us and on our children!"

26 Then he released Bar-Abbas for them;

Jesus he scourged and handed over to be crucified.

27 Then the soldiers of the governor took Jesus into the praetorium and got all the regiment round him;

28 they stripped him and threw a scarlet mantle

29 round him, plaited a crown of thorns and set it on his head, put a stick in his hand, and knelt before him in mockery, crying, "Hail, king of the Jews!"

30 They spat on him, they took the stick and struck

31 him on the head, and after making fun of him they stripped him of the mantle, put on his own clothes, and took him off

32 to be crucified. As they went out they met a Cyrenian called Simon, whom they forced to carry

33 his cross. When they came to a place called Golgotha (meaning the place of a

34 skull), *they gave* him *a drink of wine* mixed *with bitters;* but when he tasted it he would not drink it.

35 Then they crucified him, *distributed his clothes among*

36 *them by drawing lots,* and sat down there to keep

37 watch over him. They also put over his head his charge in writing,

THIS IS JESUS THE KING OF THE JEWS.

38 Two robbers were also crucified with him at that time,

right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion,

one on the right hand and one on the left.

39 Those who passed by scoffed
at him, nodding at him in
40 derision and calling, "You
were to destroy the temple and
build it in three days! Save
yourself, if you are God's Son!
Come down from the cross!"
41 So, too, the high priests made
fun of him with the scribes and
42 the elders of the people. "He
saved others," they said, "but
he cannot save himself! He the
'King of Israel'! Let him come
down now from the cross; then
we will believe in him!
43 *His trust is in God? Let God
deliver him* now *if he cares for
him!* He said he was the
Son of God!"
44 The robbers who were
crucified with him also de-
nounced him in the same
way.
45 Now from twelve o'clock to
three o'clock darkness covered
46 all the land, and about three
o'clock Jesus gave a loud cry,
"*Eli, eli, lema sabachthani*"
(that is, My God, my God,
why hast thou forsaken me?)
47 On hearing this some of the
bystanders said, "He is calling
48 for Elijah." One of them ran
off at once and took a sponge,
which he soaked in vinegar and
put on the end of a stick to
49 give him a drink. But the
others said, "Stop, let us see if
Elijah does come to save him!"
[Seizing a lance, another pricked
his side, and out came water
50 and blood.] Jesus again ut-
tered a loud scream and gave
51 up his spirit. And the curtain
of the temple was torn in two
from top to bottom, the earth
52 shook, the rocks were split, the
tombs were opened, and a num-
ber of bodies of the saints who
slept the sleep of death rose up
53 —they left the tombs after his
resurrection and entered the
holy city and appeared to a
54 number of people. Now when
the army-captain and his men

and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him :

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple :

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

who were watching Jesus saw the earthquake and all that happened, they were dreadfully afraid ; they said, " This man was certainly a son of God ! "

55 There were also a number of women there looking on from a distance, women who had followed Jesus from Galilee and

56 waited on him, including Mary of Magdala, Mary the mother of James and Joseph, and the mother of the sons of Zebedaeus.

57 Now when evening came, a rich man from Arimathaea, called Joseph, who had become

58 a disciple of Jesus, went to Pilate and asked him for the body of Jesus. Pilate then ordered the body to be handed

59 over to him. So Joseph took the body, wrapped it in clean

60 linen, and put it in his new tomb, which he had cut in the rock ; then, after rolling a large boulder to the opening of the tomb, he went away.

61 Mary of Magdala and the other Mary were there, sitting opposite the tomb.

62 Next day (that is, on the day after the Preparation) the high priests and Pharisees gathered

63 round Pilate and said, " We remember, sir, that when this impostor was alive he said, ' I

64 will rise after three days.' Now then, give orders for the tomb to be kept secure till the third day, in case his disciples go and steal him and then tell the people, ' He has risen from the dead.' The end of the fraud will then be worse than the be-

65 ginning of it." Pilate said to them, " Take a guard of soldiers, go and make it as secure

66 as you can." So off they went and made the tomb secure by putting a seal on the boulder and setting the guard.

CHAPTER XXVIII

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

CHAPTER XXVIII

1 At the close of the sabbath, as the first day of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb.

2 But a great earthquake took place; an angel of the Lord came down from heaven and went and rolled away the boulder and sat on it.

3 His appearance was like lightning and his raiment white as snow.

4 For fear of him the sentries shook and became like
5 dead men; but the angel addressed the women, saying, "Have no fear; I know you are looking for the crucified Jesus.

6 He is not here, he has risen, as he told you he would. See, here is the place where he [the Lord] lay.

7 Now be quick and go to his disciples, tell them he has risen from the dead and that 'he precedes you to Galilee; you shall see him there.' That is my message for you."

8 Then they ran quickly from the tomb in fear and great joy, to announce the news to his disciples.

9 And Jesus himself met them, saying, "Hail!" So they went up to him and caught hold of his feet and wor-
10 shipped him; then Jesus said to them, "Have no fear! Go and tell my brothers to leave for Galilee; they shall see me there."

11 While they were on their way, some of the sentries went into the city and reported all that had taken place to the
12 high priests, who, after meeting and conferring with the elders, gave a considerable sum of money to the soldiers and told
13 them to say that "his disciples came at night and stole him
14 when we were asleep." "If this

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

comes to the ears of the governor," they added, "we will satisfy him and see that you have no trouble about the mat-
15 ter." So the soldiers took the money and followed their instructions; and this story has been disseminated among the Jews down to the present day.
16 Now the eleven disciples went to Galilee, to the hill where Jesus had arranged to
17 meet them. When they saw him they worshipped him, though some were in doubt.
18 Then Jesus came forward to them and said, "Full authority has been given to me in heaven
19 and on earth; go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy
20 Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world."

THE GOSPEL ACCORDING TO
St. MARK

CHAPTER I

1 THE beginning of the gospel of Jesus Christ, the Son of God ;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins ; and he did eat locusts and wild honey ;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water : but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him :

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wil-

CHAPTER I

1 THE beginning of the gospel
of Jesus Christ [the Son of God].
2 As it is written in the prophet Isaiah,
Here I send my messenger before your face
to prepare the way for you :
3 *the voice of one who cries in the desert,*
' Make the way ready for the Lord,
level the paths for him '—
4 John appeared baptizing in the desert and preaching a baptism of repentance for the re-
5 mission of sins ; and the whole of Judaea and all the people of Jerusalem went out to him and got baptized by him in the Jordan river, confessing their sins.
6 John was dressed in camel's hair, with a leather girdle round his loins, and he ate locusts and
7 wild honey. He announced,
" After me one who is mightier will come, and I am not fit to stoop and untie the
8 string of his sandals : I have baptized you with water, but he will baptize you with the holy Spirit."
9 Now it was in those days that Jesus arrived from Nazaret in Galilee and got baptized in the
10 Jordan by John. And the moment he rose from the water he saw the heavens cleft and the Spirit coming down upon
11 him like a dove ; then said a voice from heaven,
' Thou art my Son, the Beloved, in thee is my delight.'
12 Then the Spirit drove him immediately into the desert,
13 and in the desert he remained

derness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority com-

for forty days, while Satan tempted him; he was in the company of wild beasts, but angels ministered to him.

14 After John had been arrested Jesus went to Galilee preaching the gospel of God:

15 he said, "The time has now come, God's reign is near: repent and believe in the gospel."

16 Now as he passed along the sea of Galilee he saw Simon and Simon's brother Andrew netting fish in the sea—for they were fishermen;

17 so Jesus said to them, "Come, follow me and I will make you fish for men."

18 At once they dropped their nets and went after him.

19 Then going on a little further he saw James the son of Zebedaeus and his brother John; they too were in their boat, mending their nets;

20 he called them at once, and they left their father Zebedaeus in the boat with the crew and went to follow him.

21 They then entered Capharnahum. As soon as the sabbath came, he at once began to

22 teach in the synagogue; and they were astounded at his teaching, for he taught them like an authority, not like the scribes.

23 Now there was a man with an unclean spirit in their synagogue, who at once shrieked

24 out, "Jesus of Nazaret, what business have you with us? Have you come to destroy us? We know who you are, you are God's holy One."

25 But Jesus checked it; "Be quiet," he said, "come out of him."

26 And after convulsing him the unclean spirit did come out of

27 him with a loud cry. Then they were all so amazed that they discussed it together, saying, "Whatever is this?" "It's new teaching with authority

mandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

behind it!" "He orders even unclean spirits!" "Yes, and they obey him!"

28 So his fame at once spread in all directions through the whole of the surrounding country of Galilee.

29 On leaving the synagogue they went straight to the house of Simon and Andrew, accompanied by James and John.

30 Simon's mother-in-law was in bed with fever, so they told

31 him at once about her, and he went up to her and taking her hand made her rise; the fever left her at once and she ministered to them.

32 Now when evening came, when the sun set, they brought him all who were ill or possessed by daemons—

33 indeed the whole town was

34 gathered at the door—and he cured many who were ill with various diseases and cast out many daemons; but as the daemons knew him he would not let them say

35 anything. Then in the early morning, long before daylight, he got up and went away out

36 to a lonely spot. He was praying there when Simon and his companions hunted

37 him out and discovered him; they told him, "Everybody

38 is looking for you," but he said to them, "Let us go somewhere else, to the adjoining country-towns, so that I may preach there as well; that is why I

39 came out here." And he went preaching in their synagogues throughout the whole of Galilee, casting out daemons.

40 A leper came to him beseeching him on bended knee, saying, "If you only choose, you can

41 cleanse me;" so he stretched his hand out in pity and touched him saying, "I do choose, be

42 cleansed." And the leprosy at once left him and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

43 Then he sent him off at once
44 with the stern charge, "See, you are not to say a word to anybody; away and show yourself to the priest and offer what Moses prescribed for your
45 cleansing, to notify men." But he went off and proceeded to proclaim it aloud and spread news of the affair both far and wide. The result was that Jesus could no longer enter any town openly; he stayed outside in lonely places, and people came to him from every quarter.

CHAPTER II

1 AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to sa to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

CHAPTER II

1 WHEN he entered Capharnahum again after some days it was reported that he was at
2 home, and a large number at once gathered, till there was no more room for them, not even at the door. He was speaking
3 the word to them, when a paralytic was brought to him; four
4 men carried him, and as they could not get near Jesus on account of the crowd, they tore up the roof under which he stood and through the opening they lowered the pallet on
5 which the paralytic lay. When Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven."

6 Now there were some scribes sitting there who argued in their hearts,

7 "What does the man mean by talking like this? It is blasphemy! Who can forgive sins, who but God alone?"

8 Conscious at once that they were arguing to themselves in this way, Jesus asked them, "Why do you argue thus in your hearts?

9 Which is the easier thing, to tell the paralytic, 'Your sins are forgiven,' or to tell him,

'Rise, lift your pallet, and go away'?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece

10 But to let you see the Son of man has power on earth to forgive sins"—he said to the paralytic,

11 "Rise, I tell you, lift your pallet, and go home."

12 And he rose, lifted his pallet at once, and went off before them all; at this they were all amazed and glorified God saying, "We never saw the like of it!"

13 Then he went out again by the seaside, and all the crowd came to him and he taught

14 them. As he passed along he saw Levi the son of Alphaeus sitting at the tax-office; he said to him, "Follow me," and

15 he rose and followed him. Now Levi was at table in his own house, and he had many taxgatherers and sinners as guests along with Jesus and his disciples—for there were many of

16 them among his followers. So when some scribes of the Pharisees saw he was eating with sinners and taxgatherers they said to his disciples, "Why does he eat and drink with tax-

17 gatherers and sinners?" On hearing this, Jesus said to them,

"Those who are strong have
no need of a doctor, but
those who are ill:
I have not come to call just
men but sinners."

18 As the disciples of John and of the Pharisees were observing a fast, people came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, and your disciples do

19 not fast?" Jesus said to them, "Can friends at a wedding
fast while the bride-
groom is beside them?
As long as they have the
bridegroom beside them
they cannot fast.

20 A time will come when the
bridegroom is taken
from them; then they
will fast, on that day.

21 No one stitches a piece of

of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

undressed cloth on an old coat,
otherwise the patch breaks away, the new from the old, and the tear is made worse:
22 no one pours fresh wine into old wineskins,
otherwise the wine will burst the wineskins,
and both wine and wineskins are ruined." *
23 Now it happened that he was passing through the cornfields on the sabbath, and as the disciples made their way through they began to pull the ears of
24 corn. The Pharisees said to him, "Look at what they are doing on the sabbath! That is
25 not allowed." He said to them, "Have you never read what David did when he was in need and hungry, he and his men?
26 He went into the house of God (Abiathar was high priest then) and ate *the loaves of the Presence* which no one except the priests is allowed to eat, and also shared them with his follow-
27 ers." And he said to them,
"The sabbath was made for man, not man for the sabbath:
28 so that the Son of man is Lord even over the sabbath."

* Omitting ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς, a harmonistic addition from the parallel passage in Luke v. 38 and Matthew ix. 17.

CHAPTER III

1 AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger,

CHAPTER III

1 AGAIN he entered a synagogue. Now a man was there whose hand was withered,
2 and they watched to see if he would heal him on the sabbath, so as to get a charge against
3 him. He said to the man with the withered hand,
"Rise and come forward";
4 then he asked them,
"Is it right to help or to hurt on the sabbath, to save life or to kill?"
They were silent.
5 Then glancing round him in anger and vexation at their

being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which

obstinacy he told the man, "Stretch out your hand."

He stretched it out and his hand was quite restored.

6 On this the Pharisees withdrew and at once joined the Herodians in a plot against him, to destroy him.

7 Jesus retired with his disciples to the sea, and a large number of people from Galilee followed him;

also a large number came to him from Judaea,

8 Jerusalem, Idumaea,

the other side of the Jordan,

and the neighbourhood of Tyre and Sidon,

as they had heard of his doings.

9 So he told his disciples to have a small boat ready;

it was to prevent him being crushed by the crowd,

10 for he healed so many that all who had complaints were pressing on him to get a touch of him.

11 And whenever the unclean spirits saw him they fell down before him, screaming,

"You are the Son of God!"

12 But he charged them strictly and severely not to make him known.

13 Then he went up the hillside and summoned the men he wanted, and they went to him.

14 He appointed twelve to be with

15 him, also that he might despatch them to preach with the power of casting out daemons;

16 there was Simon, whom he surnamed Peter,

17 James the son of Zebedaeus and John the brother of James (he surnamed them Boanerges, or "Sons of thunder"),

18 Andrew, Philip, Bartholomew, Matthew,

Thomas, James the son of Alphaeus,

Thaddaeus,

Simon the zealot,

19 and Judas Iscariot, who betrayed him.

also betrayed him : and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him : for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan ?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man ; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme :

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation :

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren ?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren !

35 For whosoever shall do the

20 Then they went indoors, but the crowd gathered again, so that it was impossible even to
21 have a meal. And when his family heard this, they set out to get hold of him, for what they said was, " He is out of his
22 mind." But the scribes who had come down from Jerusalem said, " He has Beelzebul," and " It is by the prince of daemons
23 that he casts out daemons." So he called them and said to them by way of parable, " How can Satan cast out Satan ?

24 If a realm is divided against itself,
that realm cannot stand :
25 if a household is divided against itself,
that household cannot stand :
26 and if Satan has risen against himself and is divided,
he cannot stand, he comes to an end.

27 No one can enter the strong man's house and plunder his goods unless first of all he binds the strong man ; then he can
28 plunder his house. I tell you truly,
the sons of men shall be forgiven all their sins,
and all the blasphemies they may utter,
29 but whoever blasphemes against the holy Spirit is never forgiven,
he is guilty of an eternal sin."

30 (This was because they said, " He has an unclean spirit.")

31 Then came his brothers and his mother, and standing outside
32 they sent to call him ; there was a crowd sitting round him, and he was told, " Here are your mother and brothers and sisters wanting you outside."
33 He replied, " Who are my mother and my brothers ? "
34 And glancing at those who were sitting round him in a circle he said, " There are my mother and my brothers !
35 Whoever does the will of God.

will of God, the same is my brother, and my sister, and mother.

CHAPTER IV

1 AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

that is my brother and sister and mother."

CHAPTER IV

1 ONCE more he proceeded to
teach by the seaside, and a
huge crowd gathered round
him; so he entered a boat
on the sea and sat down,
while all the crowd stayed on
shore.
2 He gave them many lessons
in parables, and said to them
in the course of his teach-
3 ing: "Listen, a sower went
4 out to sow, and as he sowed
it chanced that some seed
fell on the road, and the birds
5 came and ate it up; some
other seed fell on stony soil
where it had not much earth,
and it shot up at once be-
cause it had no depth of
6 earth, but when the sun rose it
got scorched and withered
away, because it had no root;
7 some other seed fell among
thorns, and the thorns sprang
up and choked it, so it bore no
8 crop; some other seed fell on
good soil and bore a crop that
sprang up and grew, yielding at
the rate of thirty, sixty, and
9 a hundredfold." He added,
"Anyone who has ears to hear,
let him listen to this."
10 When he was by himself his
adherents and the twelve asked
11 him about the parable, and he
said to them: "The open
secret of the Realm of God is
granted to you, but these out-
siders get everything by way of
parables, so that
12 *for all their seeing they may*
not perceive,
and for all their hearing they
may not understand,
lest they turn and be for-
given."
13 And he said to them,
"You do not understand
this parable?
Then how are you to under-
14 stand the other parables? The

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

15 sower sows the word. As for those 'on the road,' when the seed is sown there—as soon as they hear it, Satan at once comes and carries off the word
16 sown within them. Similarly those who are sown 'on stony soil' are the people who on hearing the word accept it *
17 with enthusiasm; but they have no root in themselves, they do not last; the next thing is that when the word brings trouble or persecution, they are at once repelled.
18 Another set are those who are sown 'among thorns'; they
19 listen to the word, but the worries of the world and the delight of being rich and all the other passions come in to choke the word; so it proves
20 unfruitful. As for those who were sown 'on good soil,' these are the people who listen to the word and take it in and bear fruit at the rate of thirty, sixty, and a hundredfold."

21 He also said to them,
"Is a lamp brought to be
placed under a bowl or a
bed?
Is it not to be placed upon
the stand?
22 Nothing is hidden except to
be disclosed,
nothing concealed except
to be revealed.
23 If anyone has an ear to hear,
24 let him listen to this." Also he said to them, "Take care what you hear; the measure you deal out to others will be dealt out to yourselves, and you will receive extra.
25 For he who has, to him shall
more be given;
while as for him who has
not, from him shall be
taken even what he
has."
26 And he said, "It is with the Realm of God as when a man

* Omitting εὐθύς with D, the Sinaitic Syriac, some manuscripts of the Old Latin, etc. The tendency was to add Mark's εὐθύς rather than omit it, especially when it occurred as here in the Matthew-parallel (xiii. 20).

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

27 has sown seed on earth he
sleeps at night and rises by day,
and the seed sprouts and shoots
28 up—he knows not how. (For
the earth bears crops by itself,
the blade first, the ear of corn
next, and then the grain full in
29 the ear.) But whenever the
crop is ready, he has the sickle
put in at once, as harvest has
come."

30 He said also,

"To what can we compare the Realm of God?
how are we to put it in a parable?

31 It is like a grain of mustard-
seed—less than any seed on
earth when it is sown on earth;
32 but once sown it springs up to
be larger than any plant, throw-
ing out such big branches that
the wild birds can roost under its shadow." In many a parable
33 like this he spoke the word to
them, so far as they could
34 listen to it; he never spoke to
them except by way of parable,
but in private he explained
everything to his own dis-
ciples.

35 That same day when evening
came he said to them, "Let us
36 cross to the other side;" so,
leaving the crowd, they took
him just as he was in the boat,
accompanied by some other
boats.

37 But a heavy squall of wind
came on, and the waves
splashed into the boat, so that
the boat filled.

38 He was sleeping on the
cushion in the stern, so they
woke him up saying,

"Teacher, are we to drown, for all you care?"

39 And he woke up, checked
the wind, and told the sea,

"Peace, be quiet."

The wind fell and there was a great calm.

40 Then he said to them,

"Why are you afraid like this? Have you no faith yet?"

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

41 But they were overawed and said to each other, "Whatever can he be, when the very wind and sea obey him?"

CHAPTER V

1 AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran vio-

CHAPTER V

1 THEN they reached the opposite side of the sea, the country of the Gerasenes.

2 And as soon as he stepped out of the boat a man from the tombs came to meet him, a man with an unclean spirit

3 who dwelt among the tombs; by this time no one could bind him, not even with a

4 chain, for he had often been bound with fetters and chains and had snapped the chains and broken the fetters—nobody could tame him.

5 All night and day among the tombs and the hills he shrieked and gashed himself with stones.

6 On catching sight of Jesus from afar he ran and knelt

7 before him, shrieking aloud, "Jesus, son of God most High, what business have you with me? By God, I adjure you, do not torture me."

8 (For he had said, "Come out of the man, you unclean spirit.")

9 Jesus asked him, "What is your name?"
"Legion," he said, "there is a host of us."

10 And they begged him earnestly not to send them out of the country.

11 Now a large drove of swine was grazing there on

12 the hillside; so the spirits begged him saying, "Send us into the swine, that we may enter them."

13 And Jesus gave them leave. Then out came the unclean spirits and entered the swine, and the drove rushed down

lently down a steep place into the sea, (they were about two thousand ;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind : and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him : and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death : *I pray thee*, come and lay thy hands on her, that she may be healed ; and she shall live.

24 And *Jesus* went with him ; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

the steep slope into the sea (there were about two thousand of them) and in the sea they were drowned.

14 The herdsmen fled and reported it to the town and the hamlets. So the people came to see what had happened,

15 and when they reached Jesus they saw the lunatic sitting down, clothed and in his sober senses—the man who had been possessed by 'Legion.' That frightened them.

16 And those who had seen it related to them what had happened to the lunatic and

17 the swine. Then they began begging Jesus to leave their

18 district. As he was stepping into the boat the lunatic begged that he might accompany

19 him ; but he said, "Go home to your own people, and report to them all the Lord has done for you and how he took pity on you."

20 So he went off and began to proclaim throughout Decapolis all that Jesus had done for him ; it made everyone astonished.

21 Now when Jesus had crossed in the boat to the other side again, a large crowd gathered round him ; so he remained beside the sea.

22 A president of the synagogue called Jairus came up, and on catching sight of him fell at

23 his feet with earnest entreaties. "My little girl is dying," he said, "do come and lay your hands on her that she may recover and live."

24 So Jesus went away with him. Now a large crowd followed him ; they pressed round

25 him. And there was a woman who had had a hemorrhage

26 for twelve years—she had suffered a great deal under a number of doctors and had spent all her means but was none the better ; in fact she

27 was rather worse. She heard

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

about Jesus, got behind him in the crowd, and touched his
28 robe; "If I can touch even his clothes," she said to herself, "I
29 will recover." And at once the hemorrhage stopped, and she felt in her body that she was
30 cured of her complaint. Jesus was at once conscious that some healing virtue had passed from him, so he turned round in the crowd and asked, "Who touched my clothes?"
31 His disciples said to him, "You see the crowd are pressing round you, and yet you ask, 'Who touched me?'"
32 But he kept looking round
33 to see who had done it, and the woman, knowing what had happened to her, came forward in fear and trembling and fell down before him, telling him all the truth.
34 He said to her, "Daughter, your faith has made you well; go in peace and be free from your complaint."
35 He was still speaking when a message came from the house of the synagogue-president,

"Your daughter is dead. Why trouble the teacher to come any further?"

36 Instantly Jesus ignored the remark and told the president, "Have no fear, only believe."
37 He would not allow anyone to accompany him except Peter and James and John the brother of James.
38 So they reached the president's house, where he saw a tumult of people wailing and
39 making shrill lament; and on entering he asked them, "Why make a noise and wail? The child is not dead but asleep."
40 They laughed at him.

However, he put them all outside and taking the father and mother of the child as well as his companions he went in to where the child

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI

1 AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

41 was lying; then he took the child's hand and said to her, "Talitha koum"—which may be translated, "Little girl, I am telling you to rise."

42 The girl got up at once and began to walk (she was twelve years old); and at once they were lost in utter
43 amazement. But he strictly forbade them to let anyone know about it, and told them to give her something to eat.

CHAPTER VI

1 LEAVING there he went to his native place, followed by his disciples.

2 When the sabbath came, he began to teach in the synagogue, and the large audience was astounded. "Where did he get all this?" they said. "What is the meaning of this wisdom he is endowed with? And these miracles, too, that his hands perform!
3 Is this not the joiner, the son of Mary and the brother of James and Joses and Judas and Simon? Are not his sisters settled here among us?" So they were repelled by him.

4 Then Jesus said to them, "A prophet never goes without honour except in his native place and among his kinsfolk
5 and in his home." There he could not do any miracle, beyond laying his hands on a few sick people and curing them.
6 He was astonished at their lack of faith.

Then he made a tour round
7 the villages, teaching. And summoning the twelve he proceeded to send them out two by two; he gave them power
8 over the unclean spirits, and ordered them to take nothing but a stick for the journey, no bread, no wallet, no coppers in
9 their girdle; they were to wear sandals, but not to put on two

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me

10 shirts, he said. Also, he told them,

"Wherever you enter a house, stay there till you
11 leave the place. And if any place will not receive you and the people will not listen to you, shake off the very dust under your feet when you leave as a warning to
12 them." So they went out and
13 preached repentance; also they cast out a number of daemons and cured a number of sick people by anointing them with oil.

14 Now this came to the hearing of king Herod, for the name of Jesus had become well known; people said,* "John the Baptizer has risen from the dead, that is why miraculous powers are working through
15 him;" others said, "It is Elijah," others again, "It is a prophet, like one of the old prophets."

16 But when Herod heard of it he said, "John has risen,
17 the John I beheaded." For this Herod had sent and arrested John and bound him in prison on account of his marriage to Herodias the wife
18 of his brother Philip; John had told Herod, "You have no right to your brother's wife."
19 Herodias had a grudge against him; she wanted him killed but she could not manage it,
20 for Herod stood in awe of John, knowing he was a just and holy man; so he protected John—he was greatly exercised when he listened to him, still he was
21 glad to listen to him. Then came a holiday, when Herod held a feast on his birthday for his chief officials and generals and the notables of Galilee.
22 The daughter of Herodias went in and danced to them, and Herod and his guests were so delighted that the king said to the girl, "Ask anything you

* Reading ἔλεγον with B D and the Old Latin.

whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto

like and I will give *it* to
23 it." He swore to her, "I will give you whatever you want, were it the half of
24 my realm." So she went out and said to her mother, "What am I to ask?" "John the Baptizer's head,"
25 she answered. Then she hurried in at once and asked the king, saying, "I want you to give me this very moment John the Baptist's
26 head on a dish." The king was very vexed, but for the sake of his oaths and his guests he did not like
27 to disappoint her; so the king at once sent one of the guard with orders to bring his head. The man went and beheaded him in
28 the prison, brought his head on a dish, and gave it to the girl; and the girl gave
29 it to her mother. When his disciples heard of it they went and fetched his body and laid it in a tomb.
30 Now the apostles gathered to meet Jesus and reported
31 to him all they had done and taught. And he said to them, "Come away to some lonely spot and get a little rest" (for there were many people coming and going, and they could get no time even to eat).
32 So they went away privately in the boat to a lonely spot.
33 However a number of people who saw them start and recognized them, got to the place before them by hurrying there on foot from all the towns.
34 So when Jesus disembarked he saw a large crowd, and out of pity for them, as they were like sheep without a shepherd, he proceeded to teach them
35 at length. Then, as the day was far gone, his disciples came up to him, saying, "

him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they sup-

is a desert place and the
36 day is now far gone; send them off to the farms and villages round about to buy some food for themselves."
37 He replied, "Give them some food, yourselves."
They said, "Are we to go and buy ten pounds' worth of food and give them that to eat?"
38 He said, "How many loaves have you got? Go and see."
When they found out they told him, "Five, and two fish."
39 Then he gave orders that they were to make all the people lie down in parties
40 on the green grass; so they arranged themselves in groups of a hundred and of fifty.
41 And he took the five loaves and the two fish, and looking up to heaven he blessed them, broke the loaves in pieces which he handed to the disciples to set before them, and divided the two
42 fish among them all. They all ate and had enough;
43 besides, the fragments of bread and of fish which were picked up filled twelve
44 baskets. (The number of men who ate the loaves was five thousand.)
45 Then he made the disciples at once embark in the boat and cross before him towards Bethsaida, while he
46 dismissed the crowd; and after saying goodbye to them he went up the hill to pray.
47 Now when evening came the boat was [far out] in the middle of the sea, and he was on the land alone,
48 but when he saw them buffeted as they rowed (for the wind was against them) he went to them about the fourth watch of the night walking on the sea. He meant
49 to pass them, but when they saw him walking on the

posed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

sea they thought it was a ghost and shrieked aloud—
50 for they all saw him and were terrified. Then he spoke to them at once;

"Courage," he said,
"it is I,
have no fear."

51 And he got into the boat beside them, and the wind dropped.

They were utterly as-
52 tounded, for they had not understood the lesson of the loaves; their minds were dull.

53 On crossing over they came to land at Gennesaret and
54 moored to the shore. And when they had disembarked, the people at once recognized
55 Jesus; they hurried round all the district and proceeded to carry the sick on their pallets wherever they heard
56 that he was; whatever village or town or hamlet he went to, they would lay their invalids in the marketplace, begging him to let them touch even the tassel of his robe —and all who touched him recovered.

CHAPTER VII

1 THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

CHAPTER VII

1 Now the Pharisees gathered to meet him, with some scribes who had come from
2 Jerusalem. They noticed that some of his disciples ate their food with 'common' (that is, unwashed)
3 hands. (The Pharisees and all the Jews decline to eat till they wash their hands up to the wrist, in obedience to the tradition of the elders;
4 they decline to eat what comes from the market till they have washed it; and they have a number of other traditions to keep about washing cups and jugs and
5 basins [and beds].) Then

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever the Pharisees and scribes put this question to him, "Why do your disciples not follow the tradition of the elders? Why do they take their food with
6 'common' hands?" He said to them, "Isaiah made a grand prophecy about you hypocrites—as it is written,

This people honours me with their lips,
but their heart is far away from me:
vain is their worship of me,
for the doctrines they teach are but human precepts.

8 You drop what God commands and hold to human tradition.*
9 Yes, forsooth," he added, "you set aside what God commands, so as to maintain your own tra-
10 dition. Thus, Moses said, *Honour your father and mother*, and, *He who curses his father or*
11 *mother is to suffer death.* But you say that if a man tells his father or mother, 'This money might have been at your service, but it is Korban' (that is, dedicated to God), he is ex-
12 empt, so you hold, from doing anything for his father or
13 mother. That is repealing the word of God in the interests of the tradition which you keep up. And you do many things like that."

14 Then he called the crowd to him again and said to them, "Listen to me, all of you, and understand this:—
15 nothing outside a man can defile him by entering him;
it is what comes from him that defiles him.
16 If anyone has ears to hear, let him listen to this."
17 Now when he went indoors away from the crowd, his disciples asked him the meaning
18 of this parabolic saying. He said to them, "So you do not understand, either? Do you

* Omitting βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια ταῦτα πολλὰ ποιεῖτε.

ever thing from without entereth into the man, *it* cannot defile him ;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats ?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it :* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet :

26 The woman was a Greek, a Syrophenician by nation ; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way ; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him.

33 And he took him aside from

not see how nothing outside a man can defile him by entering him ? It does not
19 enter his heart but his belly and passes from that into the drain " (thus he pronounced all food clean).
20 " No," he said, " it is what comes from a man, that
21 is what defiles him. From within, from the heart of man, the designs of evil
22 come: sexual vice, stealing, murder, adultery, lust, malice, deceit, sensuality, envying, slander, arrogance,
23 recklessness, all these evils issue from within and they defile a man."

24 Leaving there, he went away to the territory of Tyre and Sidon. He went into a house and wished no one to know of it, but he could not
25 escape notice ; a woman heard of him, whose daughter had an unclean spirit, and she came in and fell at his feet
26 (the woman was a pagan, of Syrophœnician birth) begging him to cast the daemon out
27 of her daughter. He said to her, " Let the children be satisfied first of all ; it is not fair to take the children's bread and throw it to the
28 dogs." She answered him, " No, sir, but under the table the dogs do pick up
29 the children's crumbs." He said to her, " Well, go your way ; the daemon has left your daughter, since you have said that."

30 So she went home and found the child lying in bed and the daemon gone from her.

31 He left the territory of Tyre again and passed through Sidon to the sea of Galilee, crossing the terri-
32 tory of Decapolis. And a deaf man who stammered was brought to him, with the request that he would lay his
33 hand on him. So taking him aside from the crowd by him

the multitude, and put his fingers into his ears, and he spit, and touched his tongue ;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it ;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness ?

5 And he asked them, How many loaves have ye ? And they said, Seven.

6 And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them ;* and they did set *them* before the people.

7 And they had a few small fishes : and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled : and they took up of the

self, he put his fingers into the man's ears, touched his
34 tongue with saliva, and looking up to heaven with a sigh he said to him, "Ephphatha" (which means, Open).
35 Then his ears were [at once] opened and his tongue freed from its fetter—he began
36 to speak correctly. Jesus forbade them to tell anyone about it, but the more he forbade them the more eagerly they made it public ;
37 they were astounded in the extreme, saying, "How splendidly he has done everything ! He actually makes the deaf hear and the dumb speak ! "

CHAPTER VIII

1 In those days, when a large crowd had again gathered and when they had nothing to eat, he called his disciples and said to them,
2 "I am sorry for the crowd ; they have been three days with me now, and they have
3 nothing to eat. If I send them home without food they will faint on the road. Besides, some of them have
4 come a long way." His disciples replied, "Where can one get loaves to satisfy them in a desert spot like
5 this ? " He asked them, "How many loaves have you got ? " They said,
6 "Seven." So he ordered the crowd to recline on the ground, and taking the seven loaves he gave thanks, broke them, and gave them to his disciples to serve out. They served
7 them out to the crowd, and as they also had a few small fish, he blessed them too and told the disciples to serve
8 them out as well. So the people ate and were satisfied, and they picked up seven

broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man

baskets of fragments which
9 were left over. (There were
about four thousand of them.)
10 Then he sent them away, embarked at once in the boat with
his disciples, and went to the
district of Dalmanutha.
11 Now the Pharisees came out
and started to argue with him,
asking him for a Sign from
heaven, by way of tempting
12 him. But he sighed in spirit
and said,

"Why does this generation
demand a Sign?
I tell you truly, no Sign
shall be given this generation."

13 Then he left them, embarked
again, and went away to the
opposite side.
14 They had forgotten to bring
any bread, and had only one
15 loaf with them in the boat. So
he cautioned them, "See and
beware of the leaven of the
Pharisees and the leaven of
Herod."
16 "Leaven?" they argued
to themselves, "we have no
bread at all."
17 He noted this and said to
them, "Why do you argue
you have no bread? Do you
not see, do you not understand, even yet? Are you still
dull of heart?
18 You have eyes, do you not
see?
you have ears, do you not
hear?
19 Do you not remember how
many baskets full of fragments
you picked up when I broke the
five loaves for the five thousand?" They said, "Twelve."
20 "And how many basketfuls of
fragments did you pick up when
I broke the seven loaves for the
four thousand?" They said,
21 "Seven." "Do you not understand now?" he said.
22 Then they reached Bethsaida. A blind man was brought
to him with the request that he
23 would touch him. So he took
the blind man by the hand

by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

and led him outside the village; then, after spitting on his eyes, he laid his hands on him and asked him, "Do you see any-
24 thing?" He began to see and said, "I can make out people, for I see them as large as trees
25 moving." At this he laid his hands on his eyes once more, and the man stared in front of him; he was quite restored and
26 saw everything distinctly. And Jesus sent him home, saying, "Do not go even into the village."

27 Then Jesus and his disciples set off for the villages of Cæsarea Philippi; and on the road he inquired of his disciples, "Who do people say I
28 am?" "John the Baptist," they told him, "though some say Elijah and others say you
29 are one of the prophets." So he inquired of them, "And who do you say I am?" Peter replied, "You are the Christ."
30 Then he forbade them to tell
31 anyone about him. And he proceeded to teach them that the Son of man had to endure great suffering, to be rejected by the elders and the high priests and the scribes, to be killed and after three days to
32 rise again; he spoke of this quite freely. Peter took him and began to reprove him for
33 it, but he turned on him and noticing his disciples reproved Peter, telling him, "Get behind me, you Satan! Your outlook
34 is not God's but man's." Then he called the crowd to him with his disciples and said to them, "If anyone wishes to follow me, let him deny himself, take up his cross, and so follow me;

35 for whoever wants to save
his life will lose it,
and whoever loses his life for
my sake and the gospel's
will save it.

36 What profit is it for a man to
gain the whole world and to
37 forfeit his soul? What could a

37 Or what shall a man give in exchange for his soul ?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX

1 AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, How say the scribes that Elias must first come?

man offer as an equivalent for his soul ?

38 Whoever is ashamed of me and my words in this disloyal and sinful generation, the Son of man will be ashamed of him when he comes in the glory of his Father with the holy angels.

CHAPTER IX

1 "I TELL you truly," he said to them, "there are some of those standing here who will not taste death till they see the coming of God's Reign with power."

2 Six days afterwards Jesus took Peter, James, and John, and led them up a high hill by themselves alone; in their presence he was transfigured, and

3 his clothes glistened white, vivid white, such as no fuller on earth could bleach them.

4 And Elijah along with Moses appeared to them, and conversed with Jesus.

5 So Peter addressed Jesus, saying, "Rabbi, it is a good thing we are here; let us put up three tents, one for you, one for Moses, and one

6 for Elijah" (for he did not know what to say, they were so terrified).

7 Then a cloud came overshadowing them, and from the cloud a voice said, "This is my Son, the Beloved, listen to him."

8 And suddenly looking round they saw no one there except Jesus all alone beside them.

9 As they went down the hill, he forbade them to tell anyone what they had seen, till such time as the Son of man rose from the dead.

10 This order they obeyed, debating with themselves what 'rising from the dead' meant.

11 So they put this question

ing, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is writter of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

to him, "Why do the [Pharisees and] scribes say that Elijah has to come
12 first?" He said to them, "Elijah does come first, to restore all things; but what is written about the Son of man as well? This, that he is to endure great suffering
13 and be rejected. As for Elijah, I tell you he has come already, and they have done to him whatever they pleased—as it is written of
14 him." When they reached the disciples they saw a large crowd round them, and some scribes arguing with them.
15 On seeing him the whole crowd was thunderstruck and
16 ran to greet him. Jesus asked them, "What are you discussing with them?"
17 A man from the crowd answered him, "Teacher, I brought my son to you; he has a dumb
18 spirit, and whenever it seizes him it throws him down, and he foams at the mouth and grinds his teeth. He is wasting away with it; so I told your disciples to cast it out, but they could not."
19 He answered them, "O faithless generation, how long must I still be with you? how long have I to bear with you? Bring him to me."
20 So they brought the boy to him, and when the spirit saw Jesus it at once convulsed the boy; he fell on the ground and rolled about foaming
21 at the mouth. Jesus asked his father, "How long has
22 he been like this?" "From childhood," he said; "it has thrown him into fire and water many a time, to destroy him. If you can do anything, do help us, do have pity
23 on us." Jesus said to him, "'If you can'! Anything can be done for one who be-
24 lieves." At once the father of the boy cried out, "I do believe: help my unbelief."

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him,

25 Now as Jesus saw that a crowd was rapidly gathering, he checked the unclean spirit. "Deaf and dumb spirit," he said, "leave him, I command you, and never enter him
26 again." And it did come out, after shrieking aloud and convulsing him violently. The child turned like a corpse, so that most people said, "He is
27 dead"; but, taking his hand, Jesus raised him and he got up.
28 When he went indoors his disciples asked him in private, "Why could we not cast it
29 out?" He said to them, "Nothing can make this kind come out but prayer and fasting."

30 On leaving there they passed through Galilee. He did not want anyone to know of their
31 journey, for he was teaching his disciples, telling them that the Son of man would be betrayed into the hands of men, that they would kill him, and that when he was killed he would rise
32 again after three days. But they did not understand what he said, and they were afraid to ask him what he meant.

33 Then they reached Capharnahum. And when he was indoors he asked them, "What were you arguing about on the
34 road?" They said nothing, for on the road they had been disputing about which of them
35 was the greatest. So he sat down and called the twelve. "If anyone wants to be first," he said to them, "he must be last of all and the servant of
36 all." Then he took a little child, set it among them, and putting his arms round it said to them,

37 "Whoever receives one of these little ones in my name receives me,
and whoever receives me receives not me but him who sent me."

38 John said to him, "Teacher,

saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

45 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

we saw a man casting out daemons in your name; but he does not follow us, and so we
39 stopped him." Jesus said, "Do not stop him; no one who performs any miracle in my name will be ready to speak evil of
40 me. He who is not against us is for us.
41 Whoever gives you a cup of water because you belong to Christ, I tell you truly, he shall not miss his reward.
42 And whoever is a hindrance to one of these little ones who believe, it were better for him to have a great millstone hung round his neck and be thrown into the sea.
43 If your hand is a hindrance to you, cut it off:
better be maimed and get into Life,
than keep your two hands and go to Gehenna, to the fire that is never quenched.
45 If your foot is a hindrance to you, cut it off:
better get into Life a cripple,
than keep your two feet and be thrown into Gehenna.
47 If your eye is a hindrance to you, tear it out:
better get into God's Realm with one eye,
than keep your two eyes and be thrown into Gehenna,
48 where *their worm never dies and the fire is never put out.*
49 Everyone has to be consecrated * by the fire of the discipline.
50 Salt is excellent:
but if salt is tasteless, how are you to restore its flavour?
Let there be 'salt between you';
be at peace with one another."

* The Greek word ἁλισθήσεται literally means 'salted,' the metaphor being taken from the custom of using salt in sacrifices (cp. *e.g.* Lev. ii. 13; Josephus, *Antiquities*, iii. 9.) "There is fire to be encountered afterwards if not now; how much better to face it now and by self-sacrifice insure against the future" (Professor Menzies)

CHAPTER X

1 And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the king-

CHAPTER X

1 Then he left and went to the territory of Judaea over the Jordan. Crowds gathered to him again, and again he taught them as usual.

2 Now some Pharisees came up and asked him if a man was allowed to divorce his wife. This was 3 to tempt him. So he replied, "What did Moses lay down 4 for you?" They said, "Moses permitted a man *to divorce her by writing out* 5 *a separation notice.*" Jesus said to them,

"He wrote you that command on account of the hardness of your hearts.

6 But from the beginning, when God created the world,

Male and female, He created them:

7 *hence a man shall leave his father and mother,*

8 *and the pair shall be one flesh.*

So they are no longer two, but one flesh.

9 What God has joined, then, man must not separ- 10 ate." Indoors, the disciples again asked him 11 about this, and he said to them, "Whoever divorces his wife and marries another woman is an adul- 12 terer to the former, and she is an adulteress if she divorces her husband and marries another man."

13 Now people brought children for him to touch them, and the disciples 14 checked them; but Jesus was angry when he saw this, and he said to them, "Let the children come to me, do not stop them: the Realm of God be- 15 longs to such as these. I tell you truly, whoever will not submit to the Reign of God

dom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say

like a child will never get into it at all."

16 Then he put his arms round them, laid his hands on them and blessed them.

17 As he went out on the road a man ran up and knelt down before him. "Good teacher," he asked, "what must I do to inherit
18 life eternal?" Jesus said to him, "Why call me 'good'? No one is good,
19 no one but God. You know the commands: *do not kill, do not commit adultery, do not steal, do not bear false witness*, do not defraud, *honour your father and mother.*"

20 "Teacher," he said, "I have observed all these commands from my youth."

21 Jesus looked at him and loved him. "There is one thing you want," he said; "go and sell all you have; give the money to the poor and you will have treasure in heaven; then come, take up the cross, and follow me."

22 But his face fell at that, and he went sadly away, for he had great possessions.

23 Jesus looked round and said to his disciples, "How difficult it is for those who have money to get into the Realm
24 of God!" The disciples were amazed at what he said; so he repeated, "My sons, how difficult it is [for those who rely on money] to get into
25 the Realm of God! It is easier for a camel to get through a needle's eye than for a rich man to get into the
26 Realm of God." They were more astounded than ever; they said to themselves, "Then who ever can be
27 saved?" Jesus looked at them and said, "For men it is impossible, but not for God: anything is possible for God."

28 Peter began, "Well, we

unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup

have left our all and fol-
29 lowed you." Jesus said, "I tell you truly, no one has left home or brothers or sisters or mother or father or children or lands for my sake and for the sake of
30 the gospel, who does not get a hundred times as much—in this present world homes, brothers, sisters, mothers, children, and lands, together with persecutions, and in the world
31 to come life eternal. Many who are first will be last, and many who are last will be first."

32 They were on the way up to Jerusalem, Jesus walking in front of them; the disciples were in dismay and the company who followed were afraid. So once again he took the twelve aside and proceeded to tell them what was going to happen
33 to himself. "We are going up to Jerusalem," he said, "and the Son of man will be betrayed to the high priests and scribes; they will sentence him to death and hand him over to the Gen-
34 tiles, who will mock him, spit on him, scourge him, and kill him; then after three days he will rise again."

35 James and John, the sons of Zebedaeus, came up to him saying, "Teacher, we want you to do whatever
36 we ask you." So he said,
"What do you want me to
37 do for you?" They said to him, "Give us seats, one at your right hand and one at your left hand, in your
38 glory." Jesus said, "You do not know what you are asking. Can you drink the cup I have to drink, or undergo the baptism I have
39 to undergo?" They said to him, "We can." Jesus said, "You shall drink the cup I

that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made

have to drink and undergo the
40 baptism I have to undergo; but
it is not for me to grant seats at
my right or my left hand—these
belong to the men for whom
they have been destined."
41 Now when the ten heard of this,
they burst into anger at James
42 and John; so Jesus called
them and said,
"You know the so-called
rulers of the Gentiles
lord it over them,
and their great men over-
bear them:
43 not so with you.
Whoever wants to be great
among you must be
your servant,
44 and whoever of you wants to
be first must be your
slave;
45 for the Son of man himself
has not come to be
served but to serve,
and to give his life as a
ransom for many."
46 Then they reached Jericho;
and as he was leaving Jericho
with his disciples and a con-
siderable crowd, the son of
Timaeus, Bartimaeus, the blind
beggar who sat beside the road,
47 heard it was Jesus of Nazaret.
So he started to shout,
"Son of David! Jesus!
have pity on me."
48 A number of the people
checked him and told him to be
quiet, but he shouted all the
more,
"Son of David, have pity on
me!"
49 Jesus stopped and said,
"Call him." Then they
called the blind man and told
him,
"Courage! Get up, he is
calling you."
50 Throwing off his cloak he
jumped up and went to Jesus.
51 Jesus spoke to him and
said, "What do you want me
to do for you?" The blind
man said, "Rabboni, I want to
52 regain my sight." Then Jesus
said, "Go, your faith has made

thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI

1 AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off

you well;" and he regained his sight at once and followed Jesus along the road.

CHAPTER XI

1 Now when they came near Jerusalem, near Bethphage and Bethany, at the Hill of
2 Olives, he despatched two of his disciples, saying to them, "Go to the village in front of you. As soon as you enter it you will find a colt tethered, on which no one has ever sat; untether
3 it and bring it here. If anyone asks you, 'Why are you doing that?' say, 'The Lord needs it,' and he will send it back immediately."
4 Off they went and found a colt tethered outside a door
5 in the street. They untethered it; but some of the bystanders said to them, "What do you mean by untethering that colt?"
6 So they answered as Jesus had told them, and the men allowed them to go.
7 Then they brought the colt to Jesus, and when they had put their clothes on it Jesus
8 seated himself. Many also spread their clothes on the road, while others strewed leaves cut from the fields;
9 and both those in front and those who followed shouted,

"*Hosanna!*
Blessed be he who comes in the Lord's name!
10 Blessed be the Reign to come, our father David's reign.
Hosanna in high heaven!"

11 Then he entered Jerusalem, entered the temple, and looked round at everything; but as it was late he went away with the twelve to Bethany.
12 Next day, when they had left
13 Bethany, he felt hungry, and noticing a fig tree in leaf some

having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

distance away he went to see if he could find anything on it; but when he reached it he found nothing but leaves, for it was
14 not the time for figs. Then he said to it, "May no one ever eat fruit from you after this!" The disciples heard him say it.
15 Then they came to Jerusalem, and entering the temple he proceeded to drive out those who were buying and selling inside the temple; he upset the tables of the money-changers and the stalls of those who sold
16 doves, and would not allow anyone to carry a vessel
17 through the temple; also he taught them. "Is it not written," he asked, "*My house shall be called a house of prayer for all nations?* You have made it *a den of robbers*."
18 This came to the ears of the scribes and high priests, and they tried to get him put to death, for they were afraid of him. But the multitude were all astounded at his teaching.
19 And when evening came he went outside the city.
20 Now as they passed in the morning they noticed the fig tree had withered to the root.
21 Then Peter remembered. "Rabbi," he said, "there is the fig tree you cursed, all withered!"
22 Jesus answered them, "Have
23 faith in God! I tell you truly, whoever says to this hill, 'Take and throw yourself into the sea,' and has not a doubt in his mind but believes that what he says will happen, he will have it done.
24 So I tell you, whatever you pray for and ask, believe you have got it and you shall have
25 it. Also, whenever you stand up to pray, if you have anything against anybody, forgive him, so that your Father in heaven may forgive you your trespasses."

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

27 Once more they came to Jerusalem. And as he was walking within the temple the high priests and scribes and elders came
28 and asked him, "What authority have you for acting in this way? Who gave you authority to act
29 in this way?" Jesus said to them, "I am going to ask you a question. Answer this, and I will tell you what authority I have for
30 acting as I do. What about the baptism of John? Was it from heaven or from
31 men?" Now they argued to themselves, "[What are we to say?] If we say, 'From heaven,' he will ask, 'Then why did you not be-
32 lieve him? No, let us say, 'From men'"—but they were afraid of the multitude, for the people all held John had been really a
33 prophet. So they replied to Jesus, "We do not know." Jesus said to them, "No more will I tell you what authority I have for acting as I do."

CHAPTER XII

1 AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and

CHAPTER XII

1 THEN he proceeded to address them in parables. "A man *planted a vineyard, fenced it round, dug a trough for the winepress, and built a tower;* then he leased it to vinedressers and went abroad.
2 When the season came round he sent a servant to the vinedressers to collect from the vinedressers some of the produce of
3 the vineyard, but they took and flogged him and sent him off with nothing.
4 Once more he sent them another servant; him they knocked on the head and
5 insulted. He sent another,

him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

but they killed him. And so they treated many others; some they flogged and some
6 they killed. He had still one left, a beloved son; he sent him to them last, saying, 'They will respect my son.'
7 But these vinedressers said to themselves, 'Here is the heir; come on, let us kill him, and the inheritance will be our own.'
8 So they took and killed him, and threw him outside the
9 vineyard. Now what will the owner of the vineyard do? He will come and destroy the vinedressers, and he will give
10 the vineyard to others. Have you not even read this scripture?—

The stone that the builders rejected is the chief stone now of the corner:
11 *this is the doing of the Lord, and a wonder to our eyes.*"

12 Then they tried to get hold of him, but they were afraid of the multitude. They knew he had meant the parable for them.

So they left him and went
13 away. But they sent some of the Pharisees and Herodians to him for the purpose of catching
14 him with a question. They came up and said to him, "Teacher, we know you are sincere and fearless; you do not court human favour, you teach the Way of God honestly. Is it right to pay taxes to
15 Caesar or not? Are we to pay, or are we not to pay?" But he saw their trick and said to them, "Why tempt me? Bring me a shilling. Let me see
16 it." So they brought one. He said, "Whose likeness, whose inscription is this?"
17 "Caesar's," they said. Jesus said to them, "Give Caesar what belongs to Caesar, give God what belongs to God." He astonished them.

18 Sadducees, men who hold there is no resurrection, also came up and put a question to

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is

19 him. "Teacher," they said, "Moses has written this law for us, that *if a man's brother dies leaving a wife but no child, his brother is to take the woman and raise offspring for his brother.*
20 Now there were seven brothers. The first married a wife and died leaving
21 no offspring; the second took her and died without
22 leaving any offspring; so did the third: none of the seven left any offspring. Last of all the
23 woman died too. At the resurrection, when they rise, whose wife will she be? She was wife to the seven
24 of them." Jesus said to them, "Is this not where you go wrong?—you understand neither the scriptures nor the power of
25 God. When people rise from the dead they neither marry nor are married, they are like the angels in
26 heaven. As for the dead being raised, have you not read in the book of Moses, at the passage on the Bush, how God said to him, *I am the God of Abraham and the God of Isaac and the God of*
27 *Jacob?* He is not the God of dead people but of living. You are far wrong."
28 Then a scribe came up, who had listened to the discussion. Knowing Jesus had given them an apt answer, he put this question to him, "What is the chief of all the commands?"
29 Jesus replied, "The chief one is: *Hear, O Israel, the Lord our God is one Lord,*
30 *and you must love the Lord your God with your whole heart, with your whole soul, with your whole mind, and with your whole strength.*
31 The second is this: *You must love your neighbour as yourself.* There is no other

none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

command greater than these."

32 The scribe said to him, "Right, teacher! You have truly said, He is One, and there is none
33 else but Him. Also, to love him with the whole heart, with the whole understanding, and with the whole strength, and to love one's neighbour as oneself —that is far more than all holocausts and sacrifices."
34 Jesus noted his intelligent answer and said to him, "You are not far off the Realm of God." After that no one ventured to put any more questions to him.

35 And as Jesus taught in the temple he asked, "How can the scribes say that the Christ is David's son?

36 David himself said in the holy Spirit,

The Lord said to my Lord,
'Sit at my right hand,
till I make your enemies a
footstool for your feet.'

37 David here calls him *Lord*. Then how can he be his son?"

Now the mass of the people listened with delight to him.

38 And in the course of his teaching he said, "Beware of the scribes! They like to walk about in long robes, to get
39 saluted in the marketplaces, to secure the front seats in the synagogues and the best places
40 at banquets; they prey upon the property of widows and offer long unreal prayers. All the heavier will their sentence be!"

41 Sitting down opposite the treasury, he watched the people putting their money into the treasury. A number of the rich were putting in large sums,
42 but a poor widow came up and put in two little coins amount-
43 ing to a halfpenny. And he called his disciples and said to them, "I tell you truly, this poor widow has put in more than all who have put their
44 money into the treasury; for they have all put in a contri-

44 For all *they* did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII

1 AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate:

bution out of their surplus, but she has given out of her neediness all she possessed, her whole living."

CHAPTER XIII

1 As he went out of the temple one of his disciples said to him, "Look, teacher, what a size these stones and buildings are!"

2 Jesus said to him, "You see these great buildings? Not a stone shall be left on another, without being torn down."

3 And as he sat on the Hill of Olives opposite the temple, Peter and James and John and Andrew

4 asked him in private, "Tell us, when is this to happen? What will be the sign for all this to be accomplished?"

5 So Jesus began: "Take care that no one misleads

6 you:—many will come in my name saying, 'I am he,' and mislead many.

7 And when you hear of wars and rumours of war, do not be alarmed; *these have to come*, but it is not the end yet.

8 For *nation will rise against nation, and realm against realm;* there will be earthquakes here and there, and famines too. All that is but the beginning of the trouble.

9 Look to yourselves. Men will hand you over to Sanhedrins and you will be flogged in synagogues and brought before governors and kings for my sake,

10 to testify to them. (Ere the end, the gospel must be preached to all nations.)

11 Now when they carry you off to trial, do not worry beforehand about what you are to say; say whatever

but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall

comes to your lips at the moment, for he who speaks is not you but the holy Spirit.

12 Brother will betray brother to death, the father will betray his child, *children will rise against*
13 *their parents* and kill them, and you will be hated by all men on account of my name; but he will be saved who holds out to the very end.

14 But whenever you see *the appalling Horror* standing where he has no right to stand (let the reader note this), then let those who are in Judaea
15 fly to the hills; a man on the housetop must not go down into the house or go inside to fetch anything out
16 of his house, and a man in the field must not turn back to get his coat.

17 Woe to women with child and to women who give suck in those days!

18 Pray it may not be winter
19 when it comes, for those days will be days of *misery, the like of which has never been from the beginning of God's creation until now*—no and never shall
20 be. Had not the Lord cut short those days, not a soul would be saved alive; but he has cut them short for the sake of the elect whom he has chosen.

21 If anyone tells you at that time,

'Look, here is the Christ,'
or, 'Look, there he is,'
do not believe it;

22 for false Christs and *false prophets will* rise and *perform* signs and *wonders* to mislead the elect if they can.

23 Now take care!
I am telling you of it all beforehand.

24 But when that misery is past, in those days,

the sun will be darkened
and the moon will not yield
her light,
25 *the stars will drop from*
heaven,

fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAPTER XIV

1 After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the

and the orbs of the heavens will be shaken.

26 Then they will see *the Son of man coming in the clouds* with great power and glory.

27 Then he will despatch his angels and muster the elect from the four winds, from the verge of earth to the verge of heaven.

28 Let the fig tree teach you a parable. As soon as its branches turn soft and put out leaves, you know summer is at hand;

29 so, whenever you see this happen, you may be sure He is at hand, at the very door.

30 I tell you truly, the present generation will not pass away

31 till all this happens. Heaven and earth will pass away, but my words never.

32 Now no one knows anything about that day or hour, not even the angels in heaven, not even the Son, but only the Father.

33 Take care, keep awake and pray; you never know the time.

34 It is like a man leaving his house to go abroad; he puts his servants in charge, each with his work to do, and he orders the porter to keep watch.

35 Watch then, for you never know when the Lord of the House will come, in the late evening or at midnight or at cock-crow or in the morning.

36 Watch, in case he comes suddenly and finds you asleep.

37 Watch: I say it to you, and I say it to all."

CHAPTER XIV

1 The passover and the festival of unleavened bread fell two days later; so the high priests and scribes were trying how to get hold of him by craft and have him put to death.

2 "Only," they said, "it must

feast *day*, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large

not be during the festival; that would mean a popular riot."

3 Now when he was at Bethany in the house of Simon the leper, lying at table, a woman came up with an alabaster flask of pure nard perfume, which had cost a great sum; the flask she broke and poured the perfume
4 over his head. This angered some of those present. "What was the use of wasting perfume
5 like this? This perfume might have been sold for over three hundred shillings, and the poor might have got that." So they
6 upbraided her. But Jesus said, "Let her alone. Why are you annoying her? She has done a
7 beautiful thing to me. The poor you always have beside you, and you can be kind to them whenever you want; but you will not always have me.
8 She has done all she could—she has anticipated the perfum-
9 ing of my body for burial. I tell you truly, wherever the gospel is preached all over the world, men will speak of what she has done in memory of her."

10 Then Judas Iscariot, one of the twelve, went to the high priests to betray him to them.
11 They were delighted to hear it, and promised to pay him for it. Meantime he sought a good opportunity for betraying him.

12 On the first day of unleavened bread (the day when the paschal lamb was sacrificed) his disciples said to him, "Where do you want us to go and prepare for you to eat the pass-
13 over?" So he despatched two of his disciples, telling them, "Go into the city and you will meet a man carrying a water-
14 jar; follow him, and whatever house he goes into, tell the owner that the Teacher says, 'Where is my room, that I may eat the passover there with my
15 disciples?' He will show you a large room upstairs, with

upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

couches spread, all ready; prepare the passover for us there."
16 The disciples went away into the city and found it was as he had told them. So they pre-
17 pared the passover, and when evening fell he arrived along with the twelve.
18 As they were at table eating, Jesus said, "Truly I tell you, one of you is going to betray me, one who is eating with me."
19 They got distressed at this, and said to him one after another, "Surely it is not me?" "Surely 't is not me?"
20 "One of the twelve," he told them, "one who is dipping into the same dish as I am.
21 The Son of man goes the road that the scripture has described for him, but woe to the man by whom the Son of man is betrayed! Better that man had never been born!"
22 And as they were eating he took a loaf and after the blessing he broke and gave it to them, saying, "Take
23 this, it means my body." He also took a cup and after thanking God he gave it to them, and
24 they all drank of it; he said to them, "This means my *covenant-blood* which is shed for
25 many; truly I tell you, I will never drink the produce of the vine again till the day I drink it new within the Realm of God."
26 After the hymn of praise they went out to the Hill of Olives.
27 Jesus said to them, "You will all be disconcerted, for it is written: *I will strike at the shepherd and the sheep will be*
28 *scattered.* But after my rising I will precede you to Galilee."
29 Peter said to him, "Though all are disconcerted, I will not be."
30 Jesus said to him, "I tell you truly, to-day you will disown me three times, this very night, before the cock crows twice."

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

31 But he persisted, "Though I
have to die with you, I will
never disown you." And they
all said the same.

32 Then they came to a place
called Gethsemane, and he told
his disciples, "Sit here till I
33 pray." But he took Peter and
James and John along with
him; and as he began to feel
34 appalled and agitated, he said
to them, "*My heart is sad*, sad
even to death; stay here and
35 watch." Then he went forward
a little and fell to the earth,
praying that the hour might
pass away from him, if possible.

36 "Abba, Father," he said,
"thou canst do anything. Take
this cup away from me. Yet,
not what I will but what thou
wilt."

37 Then he came and found
them asleep; so he said to
Peter, "Are you sleeping,
Simon? Could you not watch
38 for a single hour? Watch and
pray, all of you, so that you
may not slip into temptation.
The spirit is eager but the flesh
39 is weak." Again he went away
and prayed in the same words
40 as before; then he returned
and found them once more
asleep, for their eyes were
heavy. They did not know
what to say to him. Then he
41 came for the third time and said
to them, "Still asleep? still
resting? No more of that!
The hour has come, here is the
Son of man betrayed into the
42 hands of sinners. Come, get
up, here is my betrayer close at
43 hand." At that very moment,
while he was still speaking,
Judas [Iscariot] one of the
twelve came up accompanied
by a mob with swords and clubs
who had come from the high
priests and scribes and elders.
44 Now his betrayer had given
them a signal; he said, "Whoever I kiss, that is the man.
Seize him and get him safely
away."

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing?

45 So when he arrived he at once went up to him and said, "Rabbi [rabbi]," and kissed him.

46 Then they laid hands on
47 him and seized him, but one of the bystanders drew his sword and struck the servant of the high priest, cutting off his ear.

48 Jesus turned on them, saying, "Have you sallied out to arrest me like a robber, with swords and clubs?

49 Day after day I was beside you in the temple teaching, and you never seized me. However, it is to let the scriptures be fulfilled."

50 Then they left him and
51 fled, all of them; one young man did follow him, with only a linen sheet thrown round his body, but when the [young] men seized him
52 he fled away naked, leaving the sheet behind him.

53 They took Jesus away to the high priest, and all the high priests and scribes and elders met there with him.

54 Peter followed him at a distance till he got inside the courtyard of the high priest, where he sat down with the attendants to warm himself at the fire.

55 Now the high priests and the whole of the Sanhedrin tried to secure evidence against Jesus, in order to have him put to death; but
56 they could find none, for while many bore false witness against him their evidence
57 did not agree. Some got up and bore false witness against
58 him, saying, "We heard him say, 'I will destroy this temple made by hands, and in three days I will build another temple not made by
59 hands.'" But even so the evi-
60 dence did not agree. So the high priest rose in their midst and asked Jesus, "Have you no reply to make? What

what *is it which* these witness against thee ?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed ?

62 And Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses ?

64 Ye have heard the blasphemy : what think ye ? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy : and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest :

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them : for thou art a Galilæan, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

about this evidence against
61 you ? " He said nothing and made no answer. Again the high priest put a question to him. " Are you the Christ ? " he said, " the Son of the
62 Blessed ? " Jesus said, " I am. And, what is more, you will all see *the Son of man sitting at the right hand* of the Power and *coming with the clouds of*
63 *heaven*." Then the high priest tore his clothes and cried, " What more evidence do we
64 want ? You have heard his blasphemy for yourselves. What is your mind ? " They condemned him, all of them,
65 to the doom of death ; and some of them started to spit on him and to blindfold him and buffet him, asking him, " Prophesy." The attendants treated him to cuffs and slaps.
66 Now as Peter was downstairs in the courtyard, a maidservant of the high priest came along,
67 and when she noticed Peter warming himself she looked at him and said, " You were with
68 Jesus of Nazaret too." But he denied it. " I do not know," he said, " I have no idea what you mean." Then he went outside into the passage. The
69 cock crowed. Again the maidservant who had noticed him began to tell the bystanders, " That fellow is one of them."
70 But he denied it again. After a little the bystanders once more said to Peter, " To be sure, you are one of them. Why, you are a Galilean ! " *
71 But he broke out cursing and swearing, " I do not know the
72 man you mean." At that moment the cock crowed for the second time. Then Peter remembered how Jesus had told him, " Before the cock crows twice you will disown me thrice ; " and he burst into tears.

* Omitting [καὶ ἡ λαλιά σου ὁμοιάζει].

CHAPTER XV

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him

CHAPTER XV

1 Immediately morning came, the high priests held a consultation * with the elders and scribes and all the Sanhedrin, and after binding Jesus they led him off and handed
2 him over to Pilate. Pilate asked him, "Are you the king of the Jews?" He replied, "Certainly."
3 Then the high priest brought many accusations
4 against him, and once more Pilate asked him, "Have you no reply to make? Look at all their charges against
5 you." But, to the astonishment of Pilate, Jesus answered
6 no more. Now at festival time he used to release for them some prisoner whom they
7 begged from him. (There was a man called Bar-Abbas in prison, among the rioters who had committed murder during
8 the insurrection.) So the crowd pressed up and started to ask
9 him for his usual boon. Pilate replied, "Would you like me to release the king of the Jews for
10 you?" (For he knew the high priests had handed him over
11 out of envy.) But the high priests stirred up the crowd to get him to release Bar-Abbas
12 for them instead. Pilate asked them again, "And what am I to do with your so-called king
13 of the Jews?" Whereupon they shouted again, "Crucify
14 him." "Why," said Pilate, "what has he done wrong?" But they shouted more fiercely than ever, "Crucify him!"
15 So, as Pilate wanted to satisfy the crowd, he released Bar-Abbas for them; Jesus he handed over to be crucified, after he had scourged him.
16 The soldiers took him inside

* Reading ποιήσαντες instead of ἑτοιμάσαντες.

away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that

the courtyard (that is, the praetorium) and got all the regi-
17 ment together; then they dressed him in purple, put on his head a crown of thorns
18 which they had plaited, and began to salute him with, "Hail, O king of the Jews!"
19 They struck him on the head with a stick and spat upon him and bent their knees to him in
20 homage. Then, after making fun of him, they stripped off the purple, put on his own clothes, and took him away to
21 crucify him. They forced Simon a Cyrenian who was passing on his way from the country (the father of Alexander and
22 Rufus) to carry his cross, and they led him to the place called Golgotha (which means the
23 place of a skull). They offered him wine flavoured with myrrh,
24 but he would not take it. Then they crucified him and *distributed his clothes among themselves, drawing lots for them* to
25 decide each man's share. It was nine in the morning when
26 they crucified him. The inscription bearing his charge was:

THE KING OF THE JEWS.

27 They also crucified two robbers along with him, one at his right and one at his left.*

29 Those who passed by scoffed at him, nodding at him in derision and calling, "Ha! You were to destroy the temple and build it in three
30 days! Come down from the cross and save yourself!"

31 So, too, the high priests made fun of him to themselves with the scribes. "He saved others," they said, "but he cannot save himself!
32 Let 'the Christ,' 'the king of Israel' come down now from the cross! Let us see

* Von Soden retains ver. 28 (cp. Luke xxii. 37): "So the scripture was fulfilled which says, *He was classed among criminals.*"

we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the

that and we will believe!" Those who were crucified with him also denounced him.

33 When twelve o'clock came, darkness covered the whole
34 land till three o'clock, and at three o'clock Jesus gave a loud cry, "*Elôi, Elôi, lema sabachthanei*" (which means, My God, my God, why hast thou forsaken me?)
35 On hearing this some of the bystanders said, "Look, he is calling for Elijah."
36 One man ran off, soaked a sponge in vinegar, and put it on the end of a stick to give him a drink, saying, "Come on, let us see if Elijah does come to take him
37 down!" But Jesus gave a
38 loud cry and expired. And the curtain of the temple was torn in two, from top
39 to bottom. Now when the army-captain who stood facing him saw that he expired in this way, he said, "This man was certainly a son of
40 God." There were some women also watching at a distance, among them Mary of Magdala, Mary the mother of James the younger and
41 of Joses, and Salome, women who had followed him when he was in Galilee and waited on him, besides a number of other women who had accompanied him to Jerusalem.
42 By this time it was evening, and as it was the day of Preparation (that is, the day before the sabbath)
43 Joseph of Arimathaea, a councillor of good position who himself was on the outlook for the Reign of God, ventured to go to Pilate and ask for the body of Jesus.
44 Pilate was surprised that he was dead already; he summoned the captain and asked if he had been dead some time,
45 and on ascertaining this from

centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAPTER XVI

1 AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen

the captain he bestowed the
46 corpse on Joseph. He, after buying a linen sheet, took him down and swathed him in the linen, laying him in a tomb which had been cut out of the rock and rolling a boulder up against the opening of the
47 tomb. Now Mary of Magdala and Mary the mother of Joses noted where he was laid.

CHAPTER XVI

1 AND when the sabbath had passed Mary of Magdala, Mary the mother of James, and Salome bought some spices in order to go and anoint him;
2 and very early on the first day of the week they went to the
3 tomb, after sunrise. They said to themselves, "Who will roll away the boulder for us at the opening of the tomb?" (for it was a very large boulder).*
4 But when they looked they saw the boulder had been rolled to
5 one side, and on entering the tomb they saw a youth sitting on the right dressed in a white
6 robe. They were bewildered, but he said to them, "Do not be bewildered. You are looking for Jesus of Nazaret, who was crucified? He has risen, he is not here. That is the place
7 where he was laid. Go you and tell his disciples and Peter, 'He precedes you to Galilee; you shall see him there, as he
8 told you.'" And they fled out of the tomb, for they were seized with terror and beside themselves. They said nothing to anyone, for they were afraid of —.†

(*a*)

9 Now after he rose early on

* Transposing the second clause of ver. 4 to the end of ver. 3.

† The following appendix represents a couple of second century attempts to complete the gospel. The passage within brackets in the first of these epilogues originally belonged to it, but was excised for some reason at an early date. Jerome quoted part of it, but the full text has only been discovered quite recently in codex W, the Freer uncial of the gospels.

early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

the first day of the week, he appeared first to Mary of Magdala out of whom he had cast seven
10 daemons. She went and reported it to those who had been with him, as they mourned and wept;
11 but although they heard he was alive and had been seen by her,
12 they would not believe it. After this he appeared in another form to two of them as they were walking on their way to the country.
13 They too went and reported it to the rest, but they would not be-
14 lieve them either. Afterwards he appeared at table to the eleven themselves and reproached them for their unbelief and dulness of mind, because they had not believed those who saw him risen from the dead. [But they excused themselves, saying, "This age of lawlessness and unbelief lies under the sway of Satan, who will not allow what lies under the unclean spirits * to understand the truth and power of God; therefore," they said to Christ, "reveal your righteousness now." Christ answered them, "The term of years for Satan's power has now expired, but other terrors are at hand. I was delivered to death on behalf of sinners, † that they might return to the truth and sin no more, that they might inherit that glory of righteousness which is spiritual and imperishable in heaven."]
15 And he said to them, "Go to all the world and preach the gospel to every creature:
16 he who believes and is baptized shall be saved,
but he who will not believe shall be condemned.
17 And for those who believe, these miracles will follow:
they will cast out daemons in my name,
they will talk in foreign tongues,
18 they will handle serpents,
and if they drink any deadly poison, it will not hurt them;
they will lay hands on the sick and make them well."

* Or, the unclean things that lie under the control of spirits.

† The Greek is obscure at this point.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

19 Then after speaking to them the Lord Jesus was taken up to heaven and *sat down at the right hand of God,*
20 while they went out and preached everywhere, the Lord working with them and confirming the word by the miracles that endorsed it.

(*b*)

But they gave Peter and his companions a brief account of all that had been enjoined. And after that, Jesus himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation.

THE GOSPEL ACCORDING TO
St. LUKE

CHAPTER I

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

CHAPTER I

1 Inasmuch as a number of writers have essayed to draw up a narrative of the estab-
2 lished facts in our religion exactly as these have been handed down to us by the original eye-witnesses who were in the service of the
3 Gospel Message, and inasmuch as I have gone carefully over them all myself from the very beginning, I have decided, O Theophilus, to write them out in order for your excellency,
4 to let you know the solid truth of what you have been taught.

5 In the days of Herod king of Judaea there was a priest called Zechariah, who belonged to the division of Abijah; he had a wife who belonged to the daughters of Aaron, and her name was Elizabeth.

6 They were both just in the sight of God, blameless in their obedience to all the commands and regulations of
7 God; but they had no child, for Elizabeth was barren. Both of them were advanced in years.

8 Now while he was officiating before God in the due course of his division, it fell to him by
9 lot, as was the custom of the priesthood, to enter the sanctuary of the Lord and burn in-
10 cense, the mass of the people all remaining in prayer outside at the hour of incense.

11 And an angel of the Lord appeared to him, standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his

12 When Zechariah saw him he
was troubled, and fear fell on
13 him; but the angel said to
him, "Fear not, Zechariah,
your prayer has been heard;
your wife Elizabeth will bear
a son to you, and you must
call his name John.
14 It will be joy and gladness to
you,
and many will rejoice over
his birth:
15 for he shall be great in the
sight of the Lord,
he will drink neither wine nor
strong drink,
he will be filled with the holy
Spirit from his very
birth;
16 he will turn many of the sons
of Israel to the Lord
their God,
17 he will go in front of Him
with the spirit and
power of *Elijah*
to turn the hearts of fathers
to their children,
turning the disobedient to
the wisdom of the just,
to make a people ready and
prepared for the Lord."
18 Zechariah said to the angel,
"But how am I to be sure of
this? I am an old man myself,
and my wife is advanced in
19 years." The angel replied, "I
am Gabriel, I stand before God;
I have been sent to speak to
you and to tell you this good
20 news. But you will be silent
and unable to speak till the day
this happens, because you have
not believed what I told you;
it will be accomplished, for all
that, in due time."
21 Now the people were waiting
for Zechariah and wondering
that he stayed so long inside
22 the sanctuary. When he did
come out he could not speak to
them, so they realized that he
had seen a vision in the sanctu-
ary; he made signs to them
23 and remained dumb. Then,
after his term of service had
elapsed, he went home.
24 After those days his wife

wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured. the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the

Elizabeth conceived; and for five months she con-
25 cealed herself. "The Lord has done this for me," she said, "he has now deigned to remove my reproach among men."

26 In the sixth month the angel Gabriel was sent by God to a town in Galilee
27 called Nazaret, to a maiden who was betrothed to a man called Joseph, belonging to the house of David. The maiden's name was Mary.
28 The angel went in and said to her, "Hail, O favoured one! the Lord be with
29 you!" At this she was startled; she thought to herself, whatever can this
30 greeting mean? But the angel said to her, "Fear not, Mary, you have found
31 favour with God. You are to conceive and bear a son, and you must call his name Jesus.

32 He will be great, he will
be called the Son of
the Most High,
and the Lord God will
give him *the throne of David* his father;
33 *he will reign* over the house
of Jacob *for ever*,
and to his reign there
will be no end."

34 "How can this be?" said Mary to the angel, "I have no husband."

35 The angel answered her, "The holy Spirit will come upon you, the power of the Most High will overshadow you; hence what is born *will be called holy*, Son of God.

36 Look, there is your kinswoman Elizabeth! Even she has conceived a son in her old age, and she who was called barren is now in her sixth month;
37 for *with God nothing is ever impossible*."

38 Mary said, "I am here to

handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

serve the Lord. Let it be as you have said." Then the angel went away.

39 In those days Mary started with haste for the hill-country,
40 for a town of Judah; she entered the house of Zechariah
41 and saluted Elizabeth, and when Elizabeth heard the salutation of Mary, the babe leapt in her womb. Then Elizabeth was filled with the holy Spirit;
42 she called out with a loud cry, "Blessed among women are you, and blessed is the fruit of your womb!
43 What have I done to have the mother of my Lord
44 come to me? Why, as soon as the sound of your salutation reached my ears, the babe leapt for joy within
45 my womb. And blessed is she who believed that the Lord's words to her would
46 be fulfilled." Then Mary said,

"*My soul* magnifies *the Lord*,
47 My spirit *has joy in God my Saviour:*
48 for *he has considered the humiliation of his servant.*
From this time forth all generations will call me blessed,
49 for He who is Mighty has done great things for me.
His name is holy,
50 *his mercy is on generation after generation,*
for those who reverence him.
51 He has done a deed of might *with his arm,*
he has scattered the proud with their purposes,
52 *princes he has dethroned* and *the poor he has uplifted,*
53 *he has satisfied the hungry with good things* and *sent the rich away empty.*
54 *He has succoured his servant Israel,*
mindful of his mercy—

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

55 *as he promised our fathers,*
to have mercy on Abraham and
his offspring for ever."
56 Mary stayed with her about
three months and then re-
turned home.
57 Now the time for Elizabeth's
delivery had elapsed, and she
58 gave birth to a son. When her
neighbours and kinsfolk heard
of the Lord's great mercy to
59 her they rejoiced with her, and
on the eighth day came to cir-
cumcise the child. They were
going to call it by the name of
60 its father Zechariah, but the
mother told them, "No, the
child is to be called John."
61 They said to her, "None of
your family is called by that
name."
62 Then they made signs to
the father, to find out what he
wanted the child to be called,
63 and he asked for a writing-
tablet and wrote down, "His
name is John," to the astonish-
64 ment of all. Instantly his
mouth was opened, his tongue
loosed, and he spoke out bless-
ing God.
65 Then fear fell on all their
neighbours, and all these
events were talked of through
the whole of the hill-country of
66 Judaea. All who heard of it
bore it in mind; they said,
"Whatever will this child be-
come?" For the hand of the
Lord was indeed with him.
67 And Zechariah his father was
filled with the holy Spirit; he
prophesied in these words,
68 "*Blessed be the Lord the God of*
Israel,
for he has cared *for his people*
and wrought them *redemp-*
tion;
69 he *has raised up a strong* sa-
viour for us
in the house of his servant
David—
70 as he promised of old by the
lips of his prophets—
71 *to save us from our foes and*
from the hand of all *who*
hate us,

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;
73 The oath which he sware to our father Abraham,
74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
75 In holiness and righteousness before him, all the days of our life.
76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
77 To give knowledge of salvation unto his people by the remission of their sins,
78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II

1 AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.
2 (*And* this taxing was first made when Cyrenius was governor of Syria.)
3 And all went to be taxed, every one into his own city.
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
5 To be taxed with Mary his espoused wife, being great with child.
6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

72 *to deal mercifully with our fathers* and *to be mindful of his* holy *covenant*,
73 *of the oath he swore to Abraham* our father,
74 that freed from fear and from the hand of our foes
75 we should worship him in holiness and uprightness all our days within his presence.
76 And you, my child, shall be called a prophet of the Most High; for you shall go *in front of the Lord to make his ways ready*,
77 to bring his people the knowledge of salvation through the remission of their sins—
78 by the tender mercy of our God, who will make the Dawn visit us from on high,
79 *to shine on those who sit in darkness and in the shadow of death*, to guide our steps into the way of peace."
80 And the child grew, he became strong in the Spirit and remained in the desert till the day when he made his appearance before Israel.

CHAPTER II

1 Now in those days an edict was issued by Caesar Augustus for a census of the whole world.
2 (This was the first census, and it took place when Quirinius was governor of Syria.)
3 So everyone went to be registered, each at his own town,
4 and as Joseph belonged to the house and family of David he went up from Galilee to Judaea, from the town of Nazaret to David's town called
5 Bethlehem, to be registered along with Mary his wife. She
6 was pregnant, and while they were there the days elapsed for
7 her delivery; she gave birth to

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising

her firstborn son, and as there was no room for them inside the khan she wrapped him up and laid him in a stall for cattle.

8 There were some shepherds in the district who were out in the fields keeping guard
9 over their flocks by night; and an angel of the Lord flashed upon them, the glory of the Lord shone all round them.

10 They were terribly afraid, but the angel said to them, "Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the People.

11 To-day you have a saviour born in the town of
12 David, the Lord messiah. And here is a proof for you: you will find a baby wrapped up and lying in a stall for cattle."
13 Then a host of heaven's army suddenly appeared beside the angel extolling God and saying,
14 "Glory to God in high heaven,
and peace on earth for men
whom he favours!"

15 Now when the angels had left them and gone away to heaven, the shepherds said to one another, "Let us be off to Bethlehem to see this thing that the Lord has told us of."

16 So they made haste and discovered Mary and Joseph and the baby lying in the stall for cattle.

17 When they saw this they told people about the word which had been spoken to them about
18 the child; all who heard it were astonished at the story
19 of the shepherds, and as for Mary, she treasured it all up
20 and mused upon it. Then the shepherds went away back, glorifying and extolling God for all they had heard and seen as they had been told they would.

21 When the eight days had passed for his circumcision, he

of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

was named Jesus—the name given by the angel before he had been conceived in the womb.

22 When the days for their purification in terms of the Mosaic
law had elapsed, they brought
him up to Jerusalem to present
23 him to the Lord (as it is written
in the law of the Lord: *every male that opens the womb must be considered consecrated to the*
24 *Lord*) and also to offer the sacrifice prescribed in the law of
the Lord, *a pair of turtledoves or*
25 *two young pigeons.* Now there
was a man in Jerusalem called
Symeon, an upright and devout
man, who was on the outlook
for the Consolation of Israel.
The holy Spirit was upon him;
26 indeed it had been revealed to
him by the holy Spirit that he
was not to see death before he
27 had seen the Lord messiah. By
an inspiration of the Spirit he
came to the temple, and when
the parents of the child Jesus
carried him in to perform the
customary regulations of the
28 law for him, then Symeon took
him in his arms, blessed God,
and said,

29 "Now, Master, thou canst let
thy servant go,
and go in peace, as thou
didst promise;
30 for mine eyes *have seen thy*
saving power
31 which thou hast prepared *before the face of all the*
peoples,
32 *to be a light of revelation for*
the Gentiles
and *a glory to* thy people
Israel."

33 His father and mother were as-
tonished at these words about
34 him, but Symeon blessed them,
and to his mother Mary he
said, "This child is destined for
the downfall as well as for the
rise of many a one in Israel;
destined to be a Sign for man's
attack—to bring out the secret
35 aims of many a heart. And
your own soul will be pierced
by a spear."

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

36 There was also a prophetess,
Hannah the daughter of Phanuel, who belonged to the tribe
of Asher; she was advanced in
years, having lived seven years
with her husband after her girl-
37 hood and having been a widow
for eighty-four years. She was
never away from the temple;
night and day she worshipped,
38 fasting and praying. Now at
that very hour she came up,
and she offered praise to God
and spoke of him to all who
were on the outlook for the re-
demption of Jerusalem.

39 When they had finished all
the regulations of the law of
the Lord, they returned to Gali-
lee, to their own town of Naza-
ret.

40 And the child grew and be-
came strong; he was filled
with wisdom, and the favour of
God was on him.

41 Every year his parents used
to travel to Jerusalem at the
42 passover festival; and when
he was twelve years old they
went up as usual to the
festival.

43 After spending the full num-
ber of days they came back,
but the boy Jesus stayed
behind in Jerusalem. His
parents did not know of
44 this; they supposed he was in
the caravan and travelled on
for a day, searching for him
among their kinsfolk and ac-
45 quaintances. Then, as they
failed to find him, they came
back to Jerusalem in search of
46 him. Three days later they
found him in the temple, seated
among the teachers, listening to
them and asking them ques-
47 tions, till all his hearers were
amazed at the intelligence of
48 his own answers. When his
parents saw him they were
astounded, and his mother
said to him, "My son, why
have you behaved like this
to us? Here have your father
and I been looking for you
anxiously!"

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able

49 "Why did you look for me?" he said. "Did you not know I had to be at my Father's house?"

50 But they did not under-
51 stand what he said. Then he went down along with them to Nazaret, and did as they told him.

His mother treasured up
52 everything in her heart. And Jesus *increased* in wisdom and in stature, and *in favour with God and man.*

CHAPTER III

1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judaea, Herod being tetrarch of Galilee, Philip his brother tetrarch of the country of Ituraea and Trachonitis, and Lysias tetrarch of
2 Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the
3 desert; and he went into all the Jordan-district preaching a baptism of repentance for the
4 remission of sins—as it is written in the book of the sayings of the prophet Isaiah,

The voice of one who cries in the desert,
'Make the way ready for the Lord,
level the paths for him.
5 *Every valley shall be filled up,*
every hill and mound laid low,
the crooked made straight,
the rough roads smooth;
6 *so shall all flesh see the saving power of God.'*

7 To the crowds who came out to get baptized by him John said, "You brood of vipers, who told you to flee from the
8 coming Wrath? Now, produce fruits that answer to your repentance, instead of beginning to say to yourselves, 'We have a father in Abraham.' I tell

of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost de-

you, God can raise up children for Abraham from these stones!

9 The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire."

10 The crowds asked him, "Then what are we to do?"

11 He replied, "Let everyone who possesses two shirts share with him who has none, and let him who has food do likewise."

12 Taxgatherers also came to get baptized, and they said to him, "Teacher, what are we to do?"

13 He said to them, "Never exact more than your fixed rate."

14 Soldiers also asked him, "And what are we to do?" He said to them, "Never extort money, never lay a false charge, but be content with your pay."

15 Now as people's expectations were roused and as everybody thought to himself about John,

16 "Can he be the Christ," John said to them all,

"I baptize you with water,
but after me one who is
mightier will come,
and I am not fit to untie the
string of his sandals;
he will baptize you with the
holy Spirit and fire.

17 His winnowing-fan is in his
hand to purge his thresh-
ing-floor,
to gather the wheat into his
granary
and burn the straw with fire
unquenchable."

18 Thus with many another appeal he spoke his message to the people.

19 But Herod the tetrarch, who had been reproved by him for Herodias his brother's wife as well as for all the wickedness that he, Herod, had committed,

20 crowned all by shutting John up in prison.

21 Now when all the people had been baptized and when Jesus had been baptized and was

22 praying, heaven opened and the holy Spirit descended in bodily

scended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Amina-

form like a dove upon him; and a voice came from heaven, "Thou art my son, the Beloved, to-day have I become thy father." *

23 At the outset Jesus was about thirty years of age; he was the son, as people supposed, of Joseph,
the son of Heli,
24 the son of Matthat,
the son of Levi,
the son of Melchi,
the son of Jannai,
the son of Joseph,
25 the son of Mattathias,
the son of Amos,
the son of Nahum,
the son of Esli,
the son of Naggai,
26 the son of Maath,
the son of Mattathias,
the son of Semein,
the son of Josech,
the son of Joda,
27 the son of Joanan,
the son of Rhesa,
the son of Zerubbabel,
the son of Shealtiel,
the son of Neri,
28 the son of Melchi,
the son of Addi,
the son of Kosam,
the son of Elmadam,
the son of Er,
29 the son of Jesus,
the son of Eliezer,
the son of Jorim,
the son of Matthat,
30 the son of Symeon,
the son of Judas,
the son of Joseph,
the son of Jonam,
the son of Eliakim,
31 the son of Melea,
the son of Menna,
the son of Mattatha,
the son of Nathan,
the son of David,
32 the son of Jessai,
the son of Jobed,
the son of Boaz,
the son of Sala,
the son of Nahshon,
33 the son of Aminadab,

* Reading ἐγὼ σήμερον γεγέννηκά σε, with D, the Old Latin, Justin, Clement, Tyconius, etc. In the other MSS. it has been altered, for harmonistic reasons.

dab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

the son of Admin,
the son of Arni,
the son of Hezron,
the son of Perez,
the son of Judah,
34 the son of Jacob,
the son of Isaac,
the son of Abraham,
the son of Terah,
the son of Nachor,
35 the son of Serug,
the son of Reu,
the son of Peleg,
the son of Eber,
the son of Sala,
36 the son of Kainan,
the son of Arphaxad,
the son of Shem,
the son of Noah,
the son of Lamech,
37 the son of Methuselah,
the son of Enoch,
the son of Jared,
the son of Maleleel,
the son of Kainan,
38 the son of Enos,
the son of Seth,
the son of Adam,
the son of God.

CHAPTER IV

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

CHAPTER IV

1 From the Jordan Jesus came back full of the holy
2 Spirit, and for forty days he was led by the Spirit in the desert, while the devil tempted him. During these days he ate nothing, and when they were over he felt hungry.

3 The devil said to him, "If you are God's son, tell this stone to become a loaf."

4 Jesus replied to him, "It is written, *Man is not to live on bread alone.*"

5 Then he lifted Jesus up and showed him all the realms of the universe in
6 a single instant; and the devil said to him, "I will give you all their power and grandeur, for it has been made over to me and I can give it to anyone I choose.

7 If thou therefore wilt worship
me, all shall be thine.
8 And Jesus answered and said
unto him, Get thee behind me,
Satan: for it is written, Thou shalt
worship the Lord thy God, and
him only shalt thou serve.
9 And he brought him to Jeru-
salem, and set him on a pinnacle of
the temple, and said unto him, If
thou be the Son of God, cast thy-
self down from hence:
10 For it is written, He shall
give his angels charge over thee,
to keep thee:
11 And in *their* hands they shall
bear thee up, lest at any time thou
dash thy foot against a stone.
12 And Jesus answering said
unto him, It is said, Thou shalt not
tempt the Lord thy God.
13 And when the devil had
ended all the temptation, he de-
parted from him for a season.
14 ¶ And Jesus returned in the
power of the Spirit into Galilee:
and there went out a fame of
him through all the region round
about.
15 And he taught in their syna-
gogues, being glorified of all.
16 ¶ And he came to Nazareth,
where he had been brought up:
and, as his custom was, he went
into the synagogue on the sabbath
day, and stood up for to read.
17 And there was delivered
unto him the book of the prophet
Esaias. And when he had opened
the book, he found the place where
it was written,
18 The Spirit of the Lord *is*
upon me, because he hath anointed
me to preach the gospel to the
poor; he hath sent me to heal the
brokenhearted, to preach deliver-
ance to the captives, and recover-
ing of sight to the blind, to set at
liberty them that are bruised,
19 To preach the acceptable
year of the Lord.
20 And he closed the book, and
he gave *it* again to the minister,
and sat down. And the eyes of
all them that were in the syna-
gogue were fastened on him.
21 And he began to say unto

7 If you will worship before me,
then it shall all be yours."
8 Jesus answered him, "It is
written, *You must worship the*
Lord your God, and serve him
9 *alone.*" Then he brought him
to Jerusalem and placing him
on the pinnacle of the temple
said to him, "If you are God's
son, throw yourself down from
10 this; for it is written,
He will give his angels charge
of you,
11 and
They will bear you on their
hands,
lest you strike your foot against
a stone."
12 Jesus answered him, "It has
been said, *You shall not tempt*
13 *the Lord your God.*" And after
exhausting every kind of temp-
tation the devil left him till a
fit opportunity arrived.
14 Then Jesus came back in the
power of the Spirit to Galilee,
and the news of him spread
over all the surrounding coun-
15 try. He taught in their syna-
gogues and was glorified by all.
16 Then he came to Nazaret,
where he had been brought up,
and on the sabbath he entered
the synagogue as was his
17 custom. He stood up to read
the lesson and was handed the
book of the prophet Isaiah; on
opening the book he came upon
the place where it was written,
18 *The Spirit of the Lord is upon*
me:
for he has consecrated me to
preach the gospel to the
poor,
he has sent me to proclaim re-
lease for captives
and recovery of sight for the
blind,
to set free the oppressed,
19 *to proclaim the Lord's year*
of favour.
20 Then, folding up the book, he
handed it back to the attendant
and sat down. The eyes of all
in the synagogue were fixed on
21 him, and he proceeded to tell
them that "To-day, this scrip-

them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 ¶ And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

ture is fulfilled in your hearing." 22 All spoke well of him and marvelled at the gracious words that came from his lips; they said, "Is this not Joseph's 23 son?" So he said to them, "No doubt you will repeat to me this proverb, 'Doctor, cure yourself!' 'Do here in your own country all we have heard you did in Capharnahum.'" 24 He added, "I tell you truly, no prophet is ever welcome in his 25 native place. I tell you for a fact,

In Israel there were many
widows during the days
of Elijah,
when the sky was closed for
three years and six months,
when a great famine came
over all the land:
26 yet Elijah was not sent to
any of these,
but only *to a widow woman*
at Zarephath in Sidon.
27 And in Israel there were
many lepers in the time
of the prophet Elisha,
yet none of these was
cleansed,
but only Naaman the Syrian."

28 When they heard this, all in the synagogue were filled with 29 rage; they rose up, put him out of the town, and brought him to the brow of the hill on which their town was built, in 30 order to hurl him down. But he made his way through them and went off.

31 Then he went down to Capharnahum, a town of Galilee, and on the sabbath he taught 32 the people; they were astounded at his teaching, for his word came with authority. 33 Now in the synagogue there was a man possessed by the spirit of an unclean daemon, 34 who shrieked aloud, "Ha! Jesus of Nazaret, what business have you with us? Have you come to destroy us? I know who you are, you are 35 God's holy One!" But Jesus

ing, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

checked it, saying, "Be quiet, come out of him." And after throwing him down before them the daemon did come out of him without doing him any harm.
36 Then amazement came over them all; they talked it over among themselves, saying, "What does this mean? He orders the unclean spirits with authority and power, and they
37 come out!" And a report of him spread over all the surrounding country.
38 When he got up to leave the synagogue he went to the house of Simon. Simon's mother-in-law was laid up with a severe attack of fever, so they asked
39 him about her; he stood over her and checked the fever, and it left her. Then she instantly got up and ministered to them.
40 At sunset all who had any people ill with any sort of disease brought them to him; he laid his hands on everyone
41 and healed them. From many people daemons were also driven out, clamouring aloud, "You are God's son!" But he checked them and refused to let them say anything, as they
42 knew he was the Christ. When day broke he went away out to a lonely spot, but the crowds made inquiries about him, came to where he was, and tried to keep him from leaving
43 them. He answered them, "I must preach the glad news of the Reign of God to the other towns as well, for that is what
44 I was sent to do." So he went preaching through the synagogues of Judaea.

CHAPTER V

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

CHAPTER V

1 Now as the crowd were pressing on him to listen to
2 the word of God, he saw, as he stood beside the lake of Gennesaret, two boats on the shore of the lake; the fishermen had disembarked and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went

3 So he entered one of the boats, which belonged to Simon, and asked him to push out a little from the land. Then he sat down and taught the
4 people from the boat. When he stopped speaking, he said to Simon, "Push out to the deep water and lower your nets for a
5 take." Simon replied, "Master, we worked all night and got nothing! However, I will lower the nets at your command."
6 And when they did so, they enclosed a huge shoal of fish, so that their nets began to
7 break. Then they made signals to their mates in the other boat to come and assist them. They came and filled both the boats, till they began to sink.
8 But when Simon Peter saw it he fell at the knees of Jesus, crying, "Lord, leave
9 me; I am a sinful man." For amazement had seized him and all his companions at the take of fish they had
10 caught; as was the case with James and John, the sons of Zebedaeus, who were partners of Simon.

Then said Jesus to Simon, "Have no fear; from now your catch will be men."
11 Then they brought the boats to land, and leaving all they followed him.
12 When he was in one of their towns there was a man full of leprosy who, on seeing Jesus fell on his face and besought him, "If you only choose, sir, you can cleanse me."
13 So he stretched his hand out and touched him, with the words, "I do choose, be cleansed." And the le-
14 prosy at once left him. Jesus ordered him not to say a word to anybody, but to "Go off and show yourself to the priest, and offer whatever Moses prescribed for your
15 cleansing, to notify men." But the news of him spread abroad

there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican,

more and more; large crowds gathered to hear him and to be healed of their complaints,
16 while he kept in lonely places and prayed.
17 One day he was teaching, and near him sat Pharisees and doctors of the Law who had come from every village of Galilee and Judaea as well as from Jerusalem. Now the power of the Lord was present for the
18 work of healing. Some men came up carrying a man who was paralysed; they tried to carry him inside and lay him
19 in front of Jesus, but when they could not find any means of getting him in, on account of the crowd, they climbed to the top of the house and let him down through the tiles, mattress and all, among the
20 people in front of Jesus. When he saw their faith he said, "Man, your sins are forgiven you."
21 Then the scribes and Pharisees began to argue, "Who is this blasphemer? Who can forgive sins, who but God alone?"
22 Conscious that they were arguing to themselves, Jesus addressed them, saying, "Why
23 argue in your hearts? Which is the easier thing, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'?
24 But to let you see the Son of man has power on earth to forgive sins"—he said to the paralysed man, "Rise, I tell you, lift your mattress and go home."
25 Instantly he got up before them, lifted what he had been lying on, and went home
26 glorifying God. And all were seized with astonishment; they glorified God and were filled with awe, saying, "We have seen incredible things to-day."
27 On going outside after this he noticed a taxgatherer called

named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

Levi sitting at the tax-office and said to him, "Follow
28 me"; he rose, left everything
29 and followed him. Levi held a great banquet for him in his house; there was a large company present of taxgatherers and others who were guests
30 along with them. But the Pharisees and their scribes complained to his disciples, "Why do you eat and drink with tax-
31 gatherers and sinners?" Jesus replied to them,
"Healthy people have no need of a doctor, but those who are ill:
32 I have not come to call just men but sinners to repentance."
33 They said to him, "The disciples of John fast frequently and offer prayers, as do the disciples of the Pharisees; but your adherents eat and drink."
34 Jesus said to them,
"Can you make friends at a wedding fast while the bridegroom is beside them?
35 A time will come when the bridegroom is taken from them, and then they will fast at that time."
36 He also told them a parable:
"No one tears a piece from a new cloak and sews it on an old cloak;
otherwise he will tear the new cloak,
and the new piece will not match with the old.
37 No one pours fresh wine into old wineskins;
otherwise the fresh wine will burst the wineskins, the wine will be spilt and the wineskins ruined.
38 No, fresh wine must be poured into new wineskins.
39 Besides, no one wants new wine [immediately] after drinking old;
'The old,' he says, 'is better.'"

CHAPTER VI

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a

CHAPTER VI

1 One sabbath it happened that as he was crossing the cornfields his disciples pulled some ears of corn and ate them, rubbing them
2 in their hands. Some of the Pharisees said, "Why are you doing what is not allowed on the sabbath?"
3 But Jesus answered them, "And have you never read what David did when he and his men were hungry?
4 He went into the house of God, took *the loaves of the Presence* and ate them, giving them to his men as well—bread that no one is allowed to eat except the
5 priests." And he said to them, "The Son of man is lord even over the sabbath."
6 Another sabbath he happened to go into the synagogue and teach.

Now a man was there who had his right hand
7 withered, and the scribes and Pharisees watched to see if he would heal on the sabbath, so as to discover some charge against him.
8 He knew what was in their minds; so he told the man with the withered hand, "Rise and stand forward." He rose and stood before them.
9 Then Jesus said to them, "I ask you, is it right on the sabbath to help or to hurt, to save life or to kill?"
10 And glancing round at them all in anger he said to the man, "Stretch out your hand." He did so, and his hand was quite restored.
11 This filled them with fury, and they discussed what they could do to Jesus.
12 It was in these days that he went off to the hillside to

mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for your's is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

pray. He spent the whole night
13 in prayer to God, and when day
broke he summoned his disciples, choosing twelve of them,
to whom he gave the name of
14 'apostles': Simon (to whom he
gave the name of Peter), Andrew his brother, James, John,
15 Philip, Bartholomew, Matthew,
Thomas, James the son of Alphaeus, Simon (who was called
16 'the Zealot'), Judas the son of
James, and Judas Iscariot
17 (who turned traitor). With
them he came down the hill and
stood on a level spot. There
was a great company of his
disciples with him, and a large
multitude of people from all
Judaea, from Jerusalem, and
from the coast of Tyre and
Sidon, who had come to hear
him and to get cured of their
18 diseases. Those who were an-
noyed with unclean spirits also
19 were healed. Indeed the whole
of the crowd made efforts to
touch him, for power issued
from him and cured everybody.
20 Then, raising his eyes he looked
at his disciples and said:
"Blessed are you poor!
the Realm of God is yours.
21 Blessed are you who hunger
to-day!
you shall be satisfied.
Blessed are you who weep to-day!
you shall laugh.
22 Blessed are you when men will
hate you,
when they will excommunicate
you and denounce you and de-
fame you as wicked on account
of the Son of man;
23 rejoice on that day and leap
for joy!
rich is your reward in heaven—
for their fathers did the very same
to the prophets.
24 But woe to you rich folk!
you get all the comforts you will
ever get.
25 Woe to you who have your
fill to-day!
you will be hungry.
Woe to you who laugh to-day!
you will wail and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

26 Woe to you when all men speak well of you!
that is just what their fathers did to the false prophets.

27 I tell you, my hearers,
love your enemies, do good to those who hate you:

28 bless those who curse you,
pray for those who abuse you.

29 If a man strikes you on the one cheek, offer him the other as well: if anyone takes your coat, do not deny him your shirt as well;

30 give to anyone who asks you,
and do not ask your goods back from anyone who has taken them.

31 As you would like men to do to you, so do to them.

32 If you love only those who love you, what credit is that to you?
Why, even sinful men love those who love them.

33 If you help only those who help you, what merit is that to you?
Why, even sinful men do that.

34 If you only lend to those from whom you hope to get something, what credit is that to you?
Even sinful men lend to one another, so as to get a fair return.

35 No, you must love your enemies and help them,
you must lend to them without expecting any return;
then you will have a rich reward,
you will be sons of the Most High—
for he is kind even to the ungrateful and the evil.

36 Be merciful,
as your Father is merciful.

37 Also, judge not, and you will not be judged yourselves:
condemn not, and you will not be condemned: pardon, and you will be pardoned yourselves:

38 give, and you will have ample measure given you—
they will pour into your lap measure pressed down, shaken together, and running over;
for the measure you deal out to others will be dealt back to yourselves."

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

39 He also told them a parabolic word:
"Can one blind man lead another?
will they not both fall into a pit?
40 A scholar is not above his teacher:
but if he is perfectly trained he will be like his teacher.

41 Why do you note the splinter in your brother's eye and fail to see the plank in your own eye?

42 How dare you say to your brother, 'Brother, let me take out the splinter that is in your eye,' and you never notice the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly to take out the splinter in your brother's eye.

43 No sound tree bears rotten fruit,
nor again does a rotten tree bear sound fruit:
44 each tree is known by its fruit.
Figs are not gathered from thorns,
and grapes are not plucked from a bramble-bush.
45 The good man produces good from the good stored in his heart,
and the evil man evil from his evil:
for a man's mouth utters what his heart is full of.

46 Why call me, 'Lord, Lord!' and obey me not?

47 Everyone who comes to me and listens to my words and acts upon them, I will show you whom he is like.

48 He is like a man engaged in building a house, who dug deep down and laid his foundation on the rock; when a flood came, the river dashed against that house but could not shake it, for it had been
49 well built. He who has listened and has not obeyed is like a man who built a house on the earth with no foundation; the river dashed against it and it collapsed at once, and the ruin of that house was great."

CHAPTER VII

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

CHAPTER VII

1 When he had finished what he had to say in the hearing of the people, he went into Capharnahum.

2 Now there was an army-captain who had a servant ill whom he valued very highly. This man was at the point of
3 death; so, when the captain heard about Jesus, he sent some Jewish elders to him, asking him to come and make his
4 servant well. When they reached Jesus they asked him earnestly to do this. "He deserves to have this favour
5 from you," they said, "for he is a lover of our nation; it was he who built our syna-
6 gogue." So Jesus went with them. But he was not far from the house when the captain sent some friends to tell him, "Do not trouble yourself, sir, I am not fit to have you under
7 my roof, and so I did not consider myself fit even to come to you. Just say the word, and
8 let my servant be cured. For though I am a man under authority myself, I have soldiers under me; I tell one man to go, and he goes, I tell another to come, and he comes, I tell my servant, 'Do this,' and he does
9 it." When Jesus heard this he marvelled at him, and turning to the crowd that followed he said, "I tell you, I have never met faith like this anywhere
10 even in Israel." Then the messengers went back to the house and found the sick servant was quite well.

11 It was shortly afterwards that he made his way to a town called Nain, accompanied by his disciples and a large crowd.
12 Just as he was near the gate of the town, there was a dead man being carried out; he was the only son of his mother, and she was a widow. A large crowd from the town were with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to

13 And when the Lord saw her, he felt pity for her and said to
14 her, "Do not weep." Then he went forward and touched the bier; the bearers stopped, and he said, "Young man, I bid
15 you rise." Then the corpse sat up and began to speak; and Jesus gave him back to his
16 mother. All were seized with awe and glorified God. "A great prophet has appeared among us," they said, "God
17 has visited his people." And this story of Jesus spread through the whole of Judaea and all the surrounding country.

18 John's disciples reported all
19 this to him. So John summoned two of his disciples and sent them to ask the Lord. "Are you the Coming One? Or are we to look out for some-
20 one else?" When the men reached Jesus they said, "John the Baptist has sent us to you to ask if you are the Coming One or if we are to look out for
21 someone else?" Jesus at that moment was healing many people of diseases and complaints and evil spirits; he also bestowed sight on many blind
22 folk. So he replied, "Go and report to John what you have seen and heard; that *the blind see*, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and *to the poor*
23 *the gospel is preached.* And blessed is he who is repelled by
24 nothing in me!" When John's messengers had gone, he proceeded to speak to the crowds about John:

"What did you go out to the desert to see?
A reed swayed by the wind?
25 Come, what did you go out to see?
A man arrayed in soft robes?
Those who are gorgeously dressed and luxurious live in royal palaces.
26 Come, what did you go out to see? A prophet?

see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee

Yes, I tell you, and far more than a prophet.

27 This is he of whom it is written, *Here I send my messenger before your face, to prepare the way for you.*

28 I tell you, among the sons of women there is none greater than John, and yet the least in the Realm of God is greater

29 than he is." (On hearing this all the people and the taxgatherers acknowledged the justice of God, as they had been baptized with the baptism of

30 John; but the Pharisees and jurists, who had refused his baptism, frustrated God's purpose for themselves.)

31 "To what then shall I compare the men of this generation?
What are they like?

32 Like children sitting in the marketplace and calling to one another,
'We piped to you and you would not dance, we lamented
and you would not weep.'

33 For John the Baptist has come, eating no bread and drinking no wine,
and you say, 'He has a devil';

34 the Son of man has come eating and drinking,
and you say, 'Here is a glutton and a drunkard,
a friend of taxgatherers and sinners!'

35 Nevertheless, Wisdom is vindicated by all her children."

36 One of the Pharisees asked him to dinner, and entering the house of the Pharisee he re-

37 clined at table. Now there was a woman in the town who was a sinner, and when she found out that Jesus was at table in the house of the Pharisee she brought an alabaster flask of

38 perfume and stood behind him at his feet in tears; her tears began to wet his feet, so she wiped them with the hair of her head, pressed kisses on them, and anointed them with

39 the perfume. When his host

which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

the Pharisee noticed this, he said to himself, "If he was a prophet he would know what sort of a woman this is who is touching him; for she is a sin-
40 ner." Then Jesus addressed him. "Simon," he said, "I have something to say to you." "Speak, teacher," he said.
41 "There was a moneylender who had two debtors; one owed him fifty pounds, the
42 other five. As they were unable to pay, he freely forgave them both. Tell me, now, which of them will love him
43 most?" "I suppose," said Simon, "the man who had most forgiven." "Quite
44 right," he said. Then turning to the woman he said to Simon, "You see this woman? When I came into your house,

you never gave me water for my feet,
while she has wet my feet with her tears and wiped them with her hair;

45 you never gave me a kiss,
while ever since she came in she has kept pressing kisses on my feet;
46 you never anointed my head with oil,
while she has anointed my feet with perfume.

47 Therefore I tell you, many as her sins are, they are forgiven, for her love is great; whereas he to whom little is forgiven
48 has but little love." And he said to her, "Your sins are for-
49 given." His fellow guests began to say to themselves, "Who is this, to forgive even
50 sins?" But he said to the woman, "Your faith has saved you; go in peace."

CHAPTER VIII

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the

CHAPTER VIII

1 Shortly afterwards he went travelling from one town and village to another preaching and telling the good news of the Reign of God; he was
2 accompanied by the twelve and by some women who had been healed of evil spirits and illnesses, Mary called Magdalene (out of whom seven daemons
3 had been driven), Joanna the wife of Chuza the chancellor of Herod, Susanna, and a number of others, who ministered to
4 him out of their means. As a large crowd was gathering and as people were resorting to him from town after town, he addressed them in a parable.
5 "A sower went out to sow his seed. And as he sowed,
some seed fell on the road and was trampled down, and the wild birds ate it up;
6 some other seed dropped on the rock, but it withered away when it sprang up because it had no moisture;
7 some other seed fell among thorns, and the thorns sprang up along with it and choked it;
8 some other seed fell on sound soil, and springing up bore a crop, a hundredfold."
When he said this he called out, "He who has an ear, let
9 him listen to this." The disciples questioned him about the
10 meaning of the parable; so he said, "It is granted you to understand the open secrets of the Reign of God, but the others get it in parables, so that
for all their seeing they may not see, and for all their hearing they may not understand.
11 This is what the parable means. The seed is the word
12 of God. Those 'on the road' are people who hear; but then the devil comes and carries off the word from their heart, that they may not believe and be
13 saved. Those 'on the rock' are people who on hearing the

word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

word welcome it with enthusiasm, but they have no root; they believe for a while and fall
14 away in the hour of trial. As for the seed that fell among thorns, that means people who hear but who go and get choked with worries and money and the pleasures of life, so that
15 they never ripen. As for the seed in the good soil, that means those who hear and hold fast the word in a good and sound heart and so bear fruit stedfastly.

16 No one lights a lamp and hides it under a vessel or puts it below the bed: he puts it on a stand so that those who come in can see the light.

17 For nothing is hidden that shall not be disclosed, nothing concealed that shall not be known and revealed.

18 So take care how you listen; for he who has, to him shall more be given, while as for him who has not, from him shall be taken even what he thinks he has."

19 His mother and brothers reached him but they were unable to join him for the crowd.
20 Word was brought to him that "your mother and brothers are standing outside; they wish to
21 see you." But he answered, "My mother and brothers are those who listen to the word of God and obey it."

22 It happened on one of these days that he embarked in a boat alone with his disciples and said to them, "Let us cross to the other side of the lake."
23 So they set sail. During the voyage he fell asleep. But when a gale of wind came down on the lake and they were being
24 swamped and in peril, they went and woke him up. "Master, master," they cried, "we are drowning!" So he woke up and checked the wind and the surf; they ceased and there was

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed,

25 a calm. Then he said to them, "Where is your faith?" They marvelled in awe, saying to one another, "Whatever can he be? He gives orders to the very winds and water, and they obey him!"

26 They put in at the country of the Gergesenes, on the shore facing Galilee.

27 As he stepped out on land he was met by a man from the town who had daemons in him; for a long while he had worn no clothing, and he stayed not in a house but among the tombs.

28 On catching sight of Jesus he shrieked aloud and prayed him with a loud cry, "Jesus, son of God most High, what business have you with me? Do not torture me, I beg of you."

29 (For he had charged the unclean spirit to come out of the man. Many a time when it had seized hold of him, he had been fastened secure in fetters and chains, but he would snap his bonds and be driven by the daemon into the desert.)

30 So Jesus asked him, "What is your name?" "Legion," he said, for a number of daemons

31 had entered him. And they begged him not to order them

32 off to the abyss. Now a considerable drove of swine was grazing there on the hillside, so the daemons begged him for leave to enter them. He gave

33 them leave, and the daemons came out of the man and went into the swine; the drove rushed down the steep slope into the lake and were

34 suffocated. When the herdsmen saw what had occurred they fled and reported it to the town and the hamlets.

35 The people came out to see what had occurred, and when they reached Jesus they discovered the man whom the daemons had left, seated at the feet of Jesus, clothed and sane

and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down be-

36 That frightened them. They got a report from those who had seen how the lunatic
37 was cured, and then all the inhabitants of the surrounding country of the Gergesenes asked him to leave them, they were so seized with terror. He embarked in the boat and went back.
38 The man whom the daemons had left begged that he might accompany him. Jesus, however, sent him away, saying,
39 "Go home and describe all that God has done for you." So he went off to proclaim through the whole town all that Jesus had done for him.
40 On his return Jesus was welcomed by the crowd; they were all looking out for him.
41 A man called Jairus came, who was a president of the synagogue, and falling at the feet of Jesus entreated him
42 to come to his house, for he had an only daughter about twelve years old and she was dying. As Jesus went the crowds kept crushing
43 him, and a woman who had had a hemorrhage for twelve years * which no one
44 could cure, came up behind him and touched the tassel of his robe. Her hemorrhage instantly ceased.
45 Jesus said, "Who touched me?" As everyone denied it, Peter and his companions said, "Master, the crowds are all round you pressing hard!"
46 Jesus said, "Somebody did touch me, for I felt power had passed from me."
47 So when the woman saw she had not escaped notice, she came trembling, and falling

* Omitting ἰατροῖς προσαναλώσασα ὅλον τὸν βίον with BD arm. Syr.sin. sah.

fore him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

down before him she told before all the people why she had touched him and how she had
48 been instantly cured. "Daughter," he said to her, "your faith has made you well; depart in peace."
49 He was still speaking when someone came from the house of the synagogue-president to say, "Your daughter is dead. Do not trouble the teacher any further."
50 But when Jesus heard it he said to him, "Have no fear, only believe and she shall get well."
51 When he reached the house he would not allow anyone to come in with him except Peter and James and John, and the child's father and mother.
52 Everyone was weeping and bewailing her, but he said, "Stop weeping; she is not dead but asleep."
53 They laughed at him, knowing that she was dead.
54 But he took her hand and called to her, "Rise, little girl."
55 And her spirit returned, she got up instantly, and he ordered them to give her some-
56 thing to eat. Her parents were amazed, but he charged them not to tell anyone what had happened.

CHAPTER IX

1 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not re-

CHAPTER IX

1 CALLING the twelve apostles together he gave them power and authority over all daemons as well as to heal diseases.
2 He sent them out to preach the Reign of God and to cure the sick.
3 And he told them, "Take nothing for the journey, neither stick nor wallet nor bread nor silver, and do not carry two shirts.
4 Whatever house you go into, stay there and leave from there.
5 Whoever will not receive

ceive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up

you, leave that town and shake off the very dust from your feet as a testimony against them."

6 So they went out from village to village preaching the gospel and healing everywhere.

7 When Herod the tetrarch heard all that was going on, he was quite at a loss; for some said that John had risen from
8 the dead, some that Elijah had appeared, and others that one of the ancient prophets had arisen.

9 Herod said, "John I beheaded. But who is this, of whom I hear such tales?" And he made efforts to see him.

10 Then the apostles came back and described all they had done to Jesus. He took them and retired in private to a town called
11 Bethsaida, but the crowds learned this and followed him. He welcomed them, spoke to them of the Reign of God, and cured those who needed to be healed.

12 Now as the day began to decline the twelve came up to him and said, "Send the crowd off to lodge in the villages and farms around and get provisions there, for here we
13 are in a desert place." He said to them, "Give them some food yourselves." They said, "We have only got five loaves and two fish. Unless—are we to go and buy food for the whole of
14 this people?" (There were about five thousand men of them.) He said to his disciples, "Make them lie down in rows of about fifty."

15 They did so, and made them all lie down.

16 Then taking the five loaves and the two fish and looking up to heaven he blessed them, broke them in pieces and handed them to the disciples to
17 set before the crowd. And they all ate and had enough. What they had left over was picked

of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and

up, twelve baskets full of fragments.

18 Now it happened that while he was praying by himself his disciples were beside him. So he inquired of them, "Who do the crowds say I am?"

19 They replied, "John the Baptist, though some say Elijah and some say that one of the ancient prophets has arisen."

20 He said to them, "And who do you say I am?" Peter replied, "The Christ of God."

21 Then he forbade them strictly to tell this to any-
22 one. The Son of man, he said, has to endure great suffering, to be rejected by the elders and high priests and scribes, to be killed, and on the third day to be raised.

23 He said to all, "If anyone wishes to come after me, let him deny himself, take up his cross day after day, and so follow me;

24 for whoever wants to save
his life will lose it,
and whoever loses his life for
my sake, he will save it.

25 What profit will it be for a man to gain the whole world and
26 lose or forfeit himself? For whoever is ashamed of me and my words, of him will the Son of man be ashamed when he comes in his glory and in the glory of the Father and of the
27 holy angels. I tell you plainly, there are some of those standing here who will not taste death till they see the Reign of God."

28 It was about eight days after he said this, when he took Peter, John, and James, and went up the hillside to pray.

29 While he was praying the appearance of his face altered and his dress turned dazzling white.

30 There were two men conversing with him, Moses and Elijah,

31 who appeared in a vision of

spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

glory and said he must go through with his death and de-
32 parture at Jerusalem. Now Peter and his companions had been overpowered with sleep, but on waking up they saw his glory and the two men who were standing beside him.
33 When they were parting from him, Peter said to Jesus, "Master, it is a good thing we are here; let us put up three tents, one for you, one for Moses, and one for Elijah" (not knowing
34 what he was saying). As he spoke, a cloud came and overshadowed them. They were awestruck as they passed into
35 the cloud, but a voice came from the cloud, "This is my Son, my Chosen one; listen to him."
36 When the voice ceased, they found themselves alone with Jesus. And in those days they kept silence and told nobody anything of what they had seen.
37 Next day, when they came down the hill, a large crowd
38 met him. "Teacher," shouted a man from the crowd, "look at my son, I beg of you, for he
39 is my only boy, and a spirit gets hold of him till he suddenly shrieks; it convulses him till he foams; indeed it will hardly leave off tearing him to pieces.
40 I begged your disciples to cast it out, but they could not."
41 Jesus answered, "O faithless and perverse generation, how long must I still be with you and bear with you? Fetch your son here."
42 Before the boy could reach Jesus, the daemon dashed him down and convulsed him, but Jesus checked the unclean spirit, cured the boy, and handed him back to his father.
43 And all were astounded at this grand display of God. But while all marvelled at all he did, he said to his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem

52 And sent messenge before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will

44 "Let these words sink into your ears: 'the Son of man is to be betrayed into
45 the hands of men.'" But they did not understand his saying—indeed it was kept a secret from them, to prevent them from fathoming it—and they were afraid to ask him about this saying.

46 A dispute arose among them as to which of them was the
47 greatest. Jesus knew the dispute that occupied their minds, so he took hold of a little child
48 and set it by his side; then he said to them,

"Whoever receives this little child in my name receives me,
and whoever receives me receives him who sent me.
For it is the lowliest of you all who is great."

49 John said to him, "Master, we saw a man casting out daemons in your name, but we stopped him because he is not a
50 follower of ours." Jesus said to him, "Do not stop him; * he who is not against you is for you."

51 As the time for his assumption was now due, he set his face for the journey to Jerusalem.

52 He sent messengers in front of him. They went and entered a Samaritan village to make preparations for him,
53 but the people would not receive him because his face was turned in the direction of Jerusalem.

54 So when the disciples James and John saw this, they said, "Lord, will you have us bid *fire come down from heaven and consume them?*"

55 But he turned and checked them.

56 Then they journeyed to another village.

57 And as they journeyed along the road a man said to

* Omitting ὁ γὰρ ἐστιν καθ' ὑμῶν.

follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

him, "I will follow you anywhere." Jesus said to him,
58 "The foxes have their holes, the wild birds have their nests, but the Son of man has nowhere to lay his head."
59 He said to another man, "Follow me"; but he said, "Let me go and bury my father first
60 of all." Jesus said to him, "Leave the dead to bury their own dead; you go and spread the news of the Reign of God."
61 Another man also said to him, "I will follow you, Lord. But let me first say good-bye to my
62 people at home." Jesus said to him, "No one is any use to the Reign of God who puts his hand to the plough and then looks behind him."

CHAPTER X

1 After that the Lord commissioned other seventy disciples, sending them in front of him two by two to every town and place that he in-
2 tended to visit himself. He said to them, "The harvest is rich, but the labourers are few; so pray the Lord of the harvest to send labourers to gather his
3 harvest. Go your way; I am sending you out like lambs
4 among wolves. Carry no purse, no wallet, no sandals. Do not stop to salute anybody on the
5 road. Whatever house you enter, first say, 'Peace be to this
6 household!' Then, if there is a soul there breathing peace, your peace will rest on him; otherwise it will come back to
7 you. Stay at the same house, eating and drinking what the people provide (for the workman deserves his wages); you are not to shift from one house to another.
8 Wherever you are received on entering any town, eat what
9 is provided for you, heal those in the town who are ill, and tell them, 'The Reign of God is nearly on you.'

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to

10 But wherever you are not received on entering any town, go out into the streets of the town and cry,

11 'The very dust of your town that clings to us we wipe off from our feet as a protest. But mark this, the Reign of
12 God is near!' I tell you, on the great Day it will be more bearable for Sodom than for that
13 town. Woe to you, Khorazin! woe to you, Bethsaida! Had the miracles performed in you been performed in Tyre and Sidon, they would long ago have been sitting penitent in
14 sackcloth and ashes. But it will be more bearable for Tyre and Sidon at the judgment than
15 for you. And you, O Capharnahum! *Exalted to heaven? No, you will sink to Hades!*

16 He who listens to you listens to me,
he who rejects you rejects me,
and he who rejects me rejects him who sent me."

17 The seventy came back with joy. "Lord," they said, "the very daemons obey us in your
18 name." He said to them, "Yes, I watched Satan fall from heaven like a flash of lightning.
19 I have indeed given you the power of *treading on serpents* and scorpions and of trampling down all the power of the Enemy; nothing shall injure
20 you. Only,
do not rejoice because the spirits obey you:
rejoice because your names are enrolled in heaven."

21 He thrilled with joy at that hour in the holy Spirit, saying, "I praise thee, Father, Lord of heaven and earth, for concealing this from the wise and learned and revealing it to the simple-minded; yes, Father, I praise thee that such was thy chosen purpose." Then turning to the disciples he said,

22 "All has been handed over to me by my Father:

me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves; which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

and no one knows who the Son is except the Father, or who the Father is except the Son, and he to whom the Son chooses to reveal him."

23 Then turning to the disciples he said privately,
"Blessed are the eyes that see what you see!
24 For I tell you many prophets and kings have desired to see what you see, but they have not seen it;
and to hear what you hear, but they have not heard it."

25 Now a jurist got up to tempt him. "Teacher," he said, "what am I to do to inherit
26 life eternal?" He said to him, "What is written in the law? What do you read there?"
27 He replied, "*You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind.* Also *your neighbour as yourself.*"
28 "A right answer!" said Jesus; "*do that and you will live.*"
29 Anxious to make an excuse for himself, however, he said to Jesus, "But who is my neigh-
30 bour?" Jesus rejoined, "A man going down from Jerusalem to Jeric o fell among robbers who stripped and belaboured him and then went off
31 leaving him half-dead. Now it so chanced that a priest was going down the same road, but on seeing him he went past on
32 the opposite side. So did a Levite who came to the spot; he looked at him but passed on
33 the opposite side. However a Samaritan traveller came to where he was and felt pity
34 when he saw him; he went to him, bound his wounds up, pouring oil and wine into them, mounted him on his own steed, took him to an inn, and at-
35 tended to him. Next morning

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

he took out a couple of shillings and gave them to the innkeeper, saying, 'Attend to him, and if you are put to any extra expense I will refund you on my
36 way back.' Which of these three men, in your opinion, proved a neighbour to the man who fell among the robbers?"
37 He said, "The man who took pity on him." Jesus said to him, "Then go and do the same."
38 In the course of their journey he entered a certain village, and a woman called Martha wel-
39 comed him to her house. She had a sister called Mary, who seated herself at the feet of the
40 Lord to listen to his talk. Now Martha was so busy attending to them that she grew worried; she came up and said, "Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to
41 lend me a hand." The Lord answered her, "Martha, Martha,•
42 Mary has chosen the best dish, and she is not to be dragged away from it."

• Omitting, with D, Syr.Sin. and the majority of the Old Latin manuscripts μεριμνᾷς . . . χρεία (D adding θορυβάζῃ). I translate μερίδα by 'dish,' to bring out the point and play of the saying. Jesus means that Mary has chosen well in selecting the nourishment of his teaching.

CHAPTER XI

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

CHAPTER XI

1 He was praying at a certain place, and when he stopped one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."
2 He said to them,
"When you pray, say, Father,
thy name be revered,
thy Reign begin;
3 give us our bread for the morrow day by day,
4 and forgive us our sins
for we do forgive everyone who has offended us;
and lead us not into temptation."

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

5 And he said to them, "Suppose
one of you has a friend, and
you go to him at midnight and
say to him, 'Friend, let me
6 have three loaves; for a friend
of mine travelling has come to
my house and I have nothing to
7 set before him.' And suppose
he answers from the inside,
'Don't bother me; the door is
locked by this time, and my
children are in bed with me.
I can't get up and give you
8 anything.' I tell you, though
he will not get up and give you
anything because you are a
friend of his, he will at least
rise and give you whatever you
9 want, because you persist. So
I tell you,
ask and the gift will be yours,
seek and you will find, knock
and the door will open to you;
10 for everyone who asks receives,
the seeker finds, the door is
opened to anyone who knocks.
11 What father among you, if
asked by his son for a loaf,
will hand him a stone?
Or, if asked for a fish, will
hand him a serpent instead
of a fish?
12 Or, if asked for an egg, will he
hand him a scorpion?
13 Well, if for all your evil you
know to give your children
what is good, how much more
will your Father give the holy
Spirit from heaven to those
who ask him?"
14 He was casting out a dumb
daemon, and when the daemon
had gone out the dumb man
spoke. The crowds marvelled,
15 but some of them said, "It is
by Beelzebul the prince of dae-
16 mons." Others by way of
tempting him demanded he
should give them a Sign from
17 heaven. He knew what they
were thinking about, so he said
to them,

"Any realm divided against
itself comes to ruin,
house after house falls
down,

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, Blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

18 and if Satan is divided
against himself,
how can his realm stand?
You say I am casting out daemons by Beelzebul?

19 If I cast out daemons by
Beelzebul, by whom do your
sons cast them out?
Thus they will be your
judges.

20 But if it is by the finger of
God that I cast daemons out,
then the Reign of God has
reached you already.

21 When the strong man in armour
guards his homestead, his prop-
22 erty is undisturbed; but when
a stronger man attacks and conquers him, he seizes the panoply on which he relied and divides up the spoil.

23 He who is not with me is
against me, and he who does
not gather with me scatters.*

24 When an unclean spirit leaves
a man, it roams through dry
places in search of refreshment.
As it finds none, then it says
'I will go back to the house I
25 left,' and when it comes it finds
the house clean and in order.
26 Then it goes off to fetch seven
other spirits worse than itself;
they go in and dwell there, and
the last state of that man is
worse than the first."

27 While he was saying this, a
woman shouted to him out of
the crowd, "Blessed is the
womb that bore you, and the
28 breasts you sucked!" But he
said, "Blessed rather are those
who hear and who observe the
word of God!"

29 As the crowds were thronging to him, he proceeded to say,
"This is an evil generation:
it demands a Sign,
but no Sign will be given to it
except the Sign of Jonah;
30 for as Jonah was a Sign to
the Ninivites,
so shall the Son of man be to
this generation.

* Omitting με, which von Soden inserts within brackets from ℵL 32 and a few other authorities.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all

31 The queen of the South will
rise at the judgment with
the men of this generation
and condemn them;
for she came from the ends
of the earth to listen to
the wisdom of Solomon,
and here is One greater
than Solomon.
32 The men of Ninive will rise
at the judgment with this
generation and condemn it;
for when Jonah preached they
did repent, and here is One
greater than Jonah.
33 No one lights a lamp to put it
in a cellar or under a bowl,
but on a stand, so that those
who come in can see the light.
34 Your eye is the lamp of the
body: when your eye is
sound, then the whole of
your body has light,
but if your eye is diseased,
then your body is darkened.
35 (Look! perhaps your very
light is dark.)
36 So if your whole body has light,
without any corner of it in
darkness, it will be lit up en-
tirely, as when a lamp lights
you with its rays."
37 When he finished speaking, a
Pharisee asked him to take a
meal in his house; so he went
38 in and lay down at table. The
Pharisee was astonished to see
that he had not washed before
39 the meal, but the Lord said to
him,
"You Pharisees do clean the out-
side of the cup and the plate,
but your inner life is filled with
rapacity and malice.
40 Foolish men! did not He
who made the outside make
the inside of things too?
41 Better cleanse * what is with-
in; then nothing will be
unclean for you.
42 But woe to you Pharisees!
you tithe mint and rue and
every vegetable,

* The ordinary text δότε ἐλεημοσυνην ("give alms") represents the Aramaic *zakki*. But the Aramaic *dakki* ("purify" or "cleanse") suits the context better, and Wellhausen plausibly suggests that Luke has confused "these two verbs which differ very little in sound and originally are identical."

manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

but justice and the love of
God you disregard;
these latter you ought to
have practised—without
omitting the former.
43 Woe to you Pharisees!
you love the front bench in
the synagogues and salutations in the marketplaces.
44 Woe to you!
you are like unsuspected
tombs;
men walk over them unawares."
45 One of the jurists said to him,
"Teacher, when you say this
you are insulting us as well."
46 He said,
"And woe to you jurists! you
load men with irksome
burdens, and you will
not put a single finger
to their burdens.
47 Woe to you! you build tombs
for the prophets whom
your own fathers killed:
48 thus you testify and consent
to what your fathers did,
for they killed and you build.
49 This is why the Wisdom of
God said, 'I will send them
prophets and apostles, some
they will kill and some they
50 will persecute'; it was that
the blood of all the prophets
shed from the foundation of the
world might be charged upon
51 this generation, from the blood
of Abel down to the blood of
Zechariah who was slain between the altar and the House
of God—yes, I tell you, it will
all be charged upon this generation.
52 Woe to you jurists! you have
taken the key that unlocks
the door of knowledge;
you have not entered yourselves,
and you have stopped those
who were entering."
53 After he had gone away, the
scribes and Pharisees commenced to follow him up closely
and cross-question him on
54 many points, lying in ambush
to catch a word from his lips.

CHAPTER XII

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

CHAPTER XII

1 Meanwhile as the crowd was gathering in its thousands till they trod on one another, he proceeded to say to his disciples first of all, "Be on your guard against the leaven of the Pharisees, which is hypocrisy.

2 Nothing is hidden that shall not be revealed, or concealed that shall not be made known.

3 So all you utter in the dark will be heard in the light, and what you whisper in chambers will be proclaimed on the housetops.

4 I tell you, my friends, have no fear of those who kill the body but after that can do no more;

5 I will show you whom to fear—
fear Him who after he has killed has power to cast you into Gehenna.
Yes, I tell you, fear Him.

6 Are not five sparrows sold for two farthings?
Yet not one of them is forgotten by God.

7 But the very hairs on your head are all numbered;
fear not, you are worth far more * than sparrows.

8 I tell you, whoever acknowledges me before men, the Son of man will acknowledge him before the angels of God;

9 and he who disowns me before men
will be disowned before the angels of God.

10 Everyone also who says a word against the Son of man will be forgiven for it, but he who blasphemes against the holy Spirit will never be forgiven.

11 When they bring you before synagogues and the magistrates and authorities, do not trouble yourselves about how to defend

* See above, on p. 24.

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

12 yourselves or what to say, for the holy Spirit will teach you at that hour what you should say."

13 A man out of the crowd said to him, "Teacher, tell my brother to give me my share of
14 our inheritance"; but he said to him, "Man, who made me a judge or arbitrator over your
15 affairs?" Then he said to them, "See and keep clear of covetousness in every shape and form, for a man's life is not part of his possessions because
16 he has ample wealth." And he told them a parable. "A rich man's estate bore heavy crops.
17 So he debated, 'What am I to do? I have no room to store
18 my crops.' And he said, 'This is what I will do. I will pull down my granaries and build larger ones, where I can store all my produce and my goods.
19 And I will say to my soul, "Soul, you have ample stores laid up for many a year; take your ease, eat, drink and be
20 merry."' But God said to him, 'Foolish man, this very night your soul is wanted; and who will get all you have prepared?'
21 So fares the man who lays up treasure for himself instead of
22 gaining the riches of God." To his disciples he said, "Therefore I tell you,

do not trouble about what you are to eat in life,
nor about what you are to put on your body;
23 life is something more than food, and the body is something more than clothes.
24 Look at the crows! they neither sow nor reap,
no storehouse or granary have they,
and yet God feeds them.
How much more are you worth than birds?
25 Which of you can add an ell to his height by troubling
26 about it? and if you cannot manage even this, why trouble over other things?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also:

27 Look how the lilies neither
spin nor weave;
and yet, I tell you, even
Solomon in all his
grandeur was never
robed like one of
them.

28 Now if God so clothes grass
which blooms to-day in the
field and is thrown to-morrow
into the furnace, will he not
much more clothe you? O men,

29 how little you trust him! So
do not seek food and drink

30 and be worried; pagans make
food and drink their aim in
life, but your Father knows

31 quite well you need that; only
seek his Realm, and it will be

32 yours over and above. Fear
not, you little flock, for your
Father is delighted to give you
the Realm.

33 Sell what you possess and
give it away in alms, make
purses for yourselves that
never wear out:
get treasure in heaven that
never fails,
that no thief can get at,
no moth destroy.

34 For where your treasure lies,
your heart will lie there too.

35 Keep your loins girt and your

36 lamps lit, and be like men who
are expecting their lord and
master on his return from a
marriage-banquet, so as to open
the door for him at once when

37 he comes and knocks. Blessed
are those servants whom the
lord and master finds awake
when he comes! I tell you
truly, he will gird himself, make
them recline at table, and come
forward to wait on them.

38 Whether he comes in the sec-
ond or the third watch of the
night and finds them thus alert,

39 blessed are they! Be sure that
if the householder had known
at what hour the thief was
coming,* he would not have al-
lowed his house to be broken

40 into. So be ready yourselves,

* Omitting [ἐγρηγόρησεν ἂν. καὶ], a harmonistic gloss from Matthew xxiv. 43.

for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

for the Son of man is coming at an hour you do not expect."

41 Peter said, "Lord, are you telling this parable for us, or is it
42 for all and sundry?" The Lord said, "Well, where is the trusty, thoughtful steward whom the lord and master will set over his establishment to give out supplies at the proper time?
43 Blessed is that servant if his lord and master finds him so do-
44 ing when he arrives! I tell you plainly, he will set him over all
45 his property. But if that servant says to himself, 'My lord and master is long of arriving,' and if he starts to beat the menservants and maidservants, to eat and drink and get drunk,
46 that servant's lord and master will arrive on a day when he does not expect him and at an hour which he does not know; he will cut him in two and assign him the fate of unbelievers.
47 The servant who knew his lord and master's orders and did not prepare * for them, will receive many lashes;
48 whereas he who was ignorant and did what deserves a beating, will receive few lashes.
He who has much given him will have much required from him,
and he who has much entrusted to him will have all the more demanded of him.
49 I have come to throw fire on earth. Would it were kindled already!
50 I have a baptism to undergo. How I am distressed till it is all over!
51 You think I am here to make peace on earth?
No, I tell you, it is dissension.
52 After this there will be five at issue in one house, three divided against two and two against three,

* Omitting ἢ ποιήσας with L, the majority of the Old Latin manuscripts, the Syriac and Armenian versions, etc. The ordinary text is complete.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

53 father against son and *son against father*, mother against daughter and *daughter against mother*,
mother-in-law against daughter-in-law and *daughter-in-law against mother-in-law*."
54 And to the crowds he said,
" When you see a cloud rise in the west, you say, 'There is a shower coming,'
and so it is:
55 when you feel the south wind blow, you say, 'There will be heat,'
and so it is.
56 You hypocrites, you know how to decipher the look of earth and sky;
how is it you cannot decipher the meaning of this era?
57 And why do you not yourselves settle what is right?
58 Thus, when you go before the magistrate with your opponent, do your utmost to get quit of him on the way there, in case he hales you before the judge; then the judge will hand you over to the jailer and the jailer
59 will throw you in prison. I tell you, you will never get out till you pay the last farthing of your debt."

CHAPTER XIII

1 THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew

CHAPTER XIII

1 IT was at this time that some people came to tell him about the Galileans whose blood Pilate had mingled with
2 their sacrifices. But he replied to them, " Do you think, because they suffered this, that these Galileans were worse sinners than the rest of the Galileans?
3 I tell you, no; unless you repent you will all perish as
4 they did. Or those eighteen men killed by the fall of the tower at Siloam?—

them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Do you think they were worse offenders than the rest of the residents in Jerusalem?

5 I tell you, no;
unless you repent you will all perish as they did."

6 And he told this parable. "A man had a fig tree planted in his vineyard; he came in search of fruit on it but he found none.

7 So he said to the vinedresser, 'Here have I come for three years in search of fruit on this fig tree without finding any; cut it down, why should it take up space?'

8 But the man replied, 'Leave it for this year, sir, till I dig round about it and put in manure.

9 Then it may bear fruit next year. If not, you can have it cut down.'"

10 When he was teaching in one of the synagogues on the sab-
11 bath, there was a woman who for eighteen years had suffered weakness from an evil spirit; indeed she was bent double and quite unable to raise herself.

12 Jesus noticed her and called to her, "Woman, you are released from your weakness."

13 He laid his hands on her, and instantly she became erect and glorified God.

14 But the president of the synagogue was annoyed at Jesus healing on the sabbath, and he said to the crowd, "There are six days for work to be done; come during them to get healed, instead of on the sabbath."

15 The Lord replied to him, "You hypocrites, does not each of you untether his ox or ass from the stall on the sabbath and lead it away to drink?

16 And this woman, a daughter of Abraham, bound by Satan for all these eighteen years, was she not to be freed from her bondage on the sabbath?"

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

17 As he said this, all his opponents were put to shame, but all the crowd rejoiced over all his splendid doings.

18 So he said,
"What is the Reign of God like?
to what shall I compare it?

19 It is like a grain of mustard-seed which a man took and put into his orchard, where it grew up and became a tree, and *the wild birds roosted in its branches.*"

20 He added, "To what shall I compare the Reign of God?

21 It is like dough which a woman took and buried in three pecks of flour, till all of it was leavened."

22 On he went, teaching from one town and village to another, as he made his way to Jerusalem.

23 A man said to him, "Is it only a few, sir, who are saved?" So he said to them,

24 "Strive to get in through the narrow door, for I tell you many will try to get in

25 and not be able, once the master of the House has got up and closed the door. You may stand outside and knock at the door, crying, 'Lord, open for us,' but he will answer you, 'I do not know where you come from.'

26 You will then proceed to say, 'But we ate and drank in your presence, and you

27 taught in our streets!' 'I tell you,' he will say, 'I do not know where you come from; *begone every one of*

28 *you, you evildoers.*' There you will wail and gnash your teeth, to see Abraham, Isaac, Jacob, and all the prophets inside the Realm of God and yourselves thrown

29 out. Yes, and people will come *from east and west* and north and south to their places at the feast within the Realm of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

30 Some are last who will be first, and some are first who will be last."

31 Just then some Pharisees came up to tell him, "Get away from here, for Herod
32 intends to kill you." "Go and tell that fox," he replied, "I cast out daemons and perform cures to-day and to-morrow, and on the third day I complete my task!
33 But I must journey on, to-day, to-morrow, and the next day; it would never do for a prophet to perish except in
34 Jerusalem! O Jerusalem, Jerusalem, slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But you would
35 not have it! *See, your House is left to yourselves.* I tell you, you will never see me till the day comes when you say, *Blessed be he who comes in the Lord's name.*"

CHAPTER XIV

1 AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable

CHAPTER XIV

1 Now when he entered the house of a ruler who belonged to the Pharisees to take a meal, they watched him closely.

2 In front of him there was
3 a man who had dropsy; so Jesus asked the jurists and Pharisees, "Is it right to heal on the sabbath or not?"

4 They held their peace. Then Jesus took hold of the man and cured him and sent him off.

5 "Which of you," he said to them, "when an ass or an ox has fallen into a well, will not pull him out at once upon the sabbath day?"

6 This they could not dispute.

7 He also told a parable to the

to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have

guests, when he observed how they picked out the best places.

8 "When anyone invites you to a marriage-banquet," he said, "never lie down in the best
9 place, in case a more distinguished guest than yourself has been invited; then the host will tell you, 'Make room for him,' and you will proceed in shame
10 to take the lowest place. No, when you are invited, go and recline in the lowest place, so that when your host comes in he will tell you, 'Move higher up, my friend.' Then you will be honoured before your fellow guests.

11 For everyone who uplifts
himself will be humbled,
and he who humbles him-
self will be uplifted."

12 He also said to his host, "When you give a dinner or supper, do not ask your friends or your brothers or your relatives or your rich neighbours, in case they invite you back again and you get repaid.

13 No, when you give a banquet, invite the poor, the maimed, the lame, and the blind.

14 Then you will be blessed; for as they have no means of repaying you, you will be repaid at the resurrection of the just."

15 Hearing this, one of his fellow guests said to him, "Blessed is he who feasts in the Realm of God!"

16 Jesus said to him, "There was a man who was giving a large supper, to which he had invited a number of guests.

17 At the hour for supper he sent his servant to tell the guests, 'Come, things are all ready.'

18 But they all alike proceeded to decline. The first said to him, 'I have bought a farm and I am obliged to go and look at it. Pray consider me excused.'

19 The second said, 'I have

bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an

bought five pair of oxen and I am going to try them. Pray consider me excused.'

20 Another said, 'I have married a wife; that is why I
21 cannot come.' The servant went and reported this to his master. Then the master of the house was enraged, and said to his servant, 'Quick, go out to the streets and lanes of the town and bring in the poor, the maimed, the blind, and the
22 lame.' When the servant announced, 'Your order has been carried out, sir, but there is still
23 room,' the master said to the servant, 'Go out to the roads and hedges and make people come in, to fill up my house.
24 For I tell you that not one of those who were invited shall taste my supper.' "

25 There were large crowds travelling with him; so he turned and said to them,

26 "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, aye and his own life,
he cannot be a disciple of mine;
27 whoever does not carry his own cross and come after me,
he cannot be a disciple of mine.

28 For which of you wants to build a tower and does not first sit down to calculate the expense, to see if he has enough
29 money to complete it?—in case, after he has laid the foundation and then is unable to finish the building, all the spectators start to make fun of him,
30 saying, 'This fellow started to build but he could not finish
31 it.' Or what king sets out to fight against another king without first sitting down to deliberate whether with ten thousand men he can encounter the king who is attacking him
32 with twenty thousand? If he cannot, when the other is still

ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV

1 THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

at a distance he will send an embassy to do homage to him.

33 So with everyone of you who will not part with all his goods —he cannot be a disciple of mine.

34 Salt is excellent indeed: but if salt becomes insipid, what

35 will restore its flavour? It is no use for either soil or dunghill, it is flung out. He who has an ear let him listen to this."

CHAPTER XV

1 Now the taxgatherers and sinners were all approaching

2 him to listen to him, but the Pharisees and the scribes complained, "He welcomes sinners and eats along with them!"

3 So he told them this parable,

4 "Which of you with a hundred sheep, if he loses one, does not leave the ninety-nine in the desert and go after the lost one till he finds it?

5 When he finds it he puts it on his shoulders with joy,

6 and when he gets home he gathers his friends and neighbours: 'Rejoice with me,' he says to them, 'for I have

7 found the sheep I lost.' So, I tell you, there will be joy in heaven over a single sinner who repents, more than over ninety-nine good people who do not need to repent.

8 Or again, suppose a woman has ten shillings. If she loses one of them, does she not light a lamp and scour the house and search carefully till she finds it?

9 And when she finds it she gathers her women-friends and neighbours, saying, 'Rejoice with me, for I have found the shilling I lost.'

10 So, I tell you, there is joy in the presence of the angels of God over a single sinner who repents."

11 ¶ And he said, A certain man had two sons:
12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:
23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:
24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

11 He also said: "There was a
12 man who had two sons, and the younger said to his father, 'Father, give me the share of the property that falls to me.' So he divided his means among them.
13 Not many days later, the younger son sold off everything and went abroad to a distant land, where he squandered
14 his means in loose living. After he had spent his all, a severe famine set in throughout that land, and he began to feel in
15 want; so he went and attached himself to a citizen of that land, who sent him to his fields to
16 feed swine. And he was fain to fill his belly with the pods the swine were eating; no one gave him anything.
17 But when he came to his senses he said, 'How many hired men of my father have more than enough to eat, and here am I perishing of hunger!
18 I will be up and off to my father, and I will say to him, "Father, I have sinned against heaven and before you;
19 I don't deserve to be called your son any more, only make me like one of your hired men."'
20 So he got up and went off to his father. But when he was still far away his father saw him and felt pity for him and ran to fall upon his neck and kiss him.
21 The son said to him, 'Father, I have sinned against heaven and before you; I don't deserve to be called your son
22 any more.' But the father said to his servants, 'Quick, bring the best robe and put it on him, give him a ring for his hand
23 and sandals for his feet, and bring the fatted calf, kill it, and let us eat and be merry;
24 for my son here was dead and he has come to life, he was lost and he is found.' So they be-
25 gan to make merry. Now his

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said

elder son was out in the field, and as he came near the house he heard music and dancing;
26 so, summoning one of the servants, he asked what this meant.
27 The servant told him, 'Your brother has arrived, and your father has killed the fatted calf because he has got him
28 back safe and sound.' This angered him, and he would not go in. His father came out and
29 tried to appease him, but he replied, 'Look at all the years I have been serving you! I have never neglected any of your orders, and yet you have never given me so much as a kid, to let me make merry with
30 my friends. But as soon as this son of yours arrives, after having wasted your means with harlots, you kill the fatted calf
31 for him!' The father said to him, 'My son, you and I are always together, all I have is
32 yours. We could not but make merry and rejoice, for your brother here was dead and has come to life again, he was lost but he has been found.'"

CHAPTER XVI

1 He also said to the disciples:
"There was a rich man who had a factor, and this factor, he found, was accused of misapplying his property.
2 So he summoned him and said, 'What is this I hear about you? Hand in your accounts; you cannot be factor any longer.'
3 The factor said to himself, 'What am I to do now that my master is taking the factorship away from me? I am too weak to dig, I am ashamed to beg.
4 Ah, I know what I will do, so that people will welcome me to their houses when I am deposed
5 from the factorship.' So he summoned every single one of his master's debtors. He asked

unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven

the first, 'How much are you
6 owing to my master?' 'A hundred barrels of oil,' he said. The factor told him, 'Here is your bill; sit down at once and
7 enter fifty barrels.' Then he asked another, 'And how much do you owe?' 'A hundred quarters of wheat,' he said. 'Here is your bill,' said the factor, 'just enter eighty.'
8 Well, the master praised the dishonest factor for looking ahead; for the children of this world look further ahead in dealing with their own generation than the children of Light.
9 And I tell you, use mammon, dishonest as it is, to make friends for yourselves, so that when you die * they may welcome you to the eternal abodes.
10 He who is faithful with a trifle is also faithful with a large trust, and he who is dishonest with a trifle is also dishonest with a large trust.
11 So if you are not faithful with dishonest mammon, how can you ever be trusted with true Riches?
12 And if you are not faithful with what belongs to another, how can you ever be given what is your own?
13 No servant can serve two masters: either he will hate the one and love the other, or else he will stand by the one and despise the other—you cannot serve both God and Mammon."
14 Now the Pharisees who were fond of money heard all this,
15 and they sneered at him. So he told them, "You are the people who get men to think you are good, but God knows what your hearts are! What is lofty in the view of man is loathsome in the eyes of God.
16 The Law and the prophets lasted till John; since then the good news of the Realm of God is preached, and anyone presses
17 in. Yet it is easier for heaven

* Reading ἐκλίπητε or ἐκλείπητε with ℵ[c], the bulk of the Latin manuscripts, the Harklean Syriac, etc.

and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto

and earth to pass away than for an iota of the Law to lapse.

18 Anyone who divorces his wife and marries another woman commits adultery,
and he who marries a divorced woman commits adultery.

19 There was a rich man, clad in purple and fine linen, who lived sumptuously every day.

20 Outside his door lay a poor man called Lazarus; he was
21 a mass of ulcers, and fain to eat up the crumbs that fell from the rich man's table. (The very dogs used to come and lick his ulcers.)

22 Now it happened that the poor man died, and he was carried by the angels to Abraham's bosom. The rich man died too, and was buried.

23 And as he was being tortured in Hades he raised his eyes and saw Abraham far away with Lazarus in his
24 bosom; so he called out, 'Father Abraham, take pity on me, send Lazarus to dip his finger-tip in water and cool my tongue, for I am in anguish in these flames.'

25 But Abraham said, 'Remember, my son, you got all the bliss when you were alive, just as Lazarus got the ills of life; he is in comfort now, and you are
26 in anguish. Besides all that, a great gulf yawns between us and you, to keep back those who want to cross from us to you and also those who want
27 to pass from you to us.' Then he said, 'Well, father, I beg you to send him to my father's
28 house, for I have five brothers; let him bear testimony to them, that they may not come to this place of torture as well.'

29 'They have got Moses and the prophets,' said Abraham, 'they can listen to them.'

30 'No, father Abraham,' he said, 'but if someone only

them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII

1 THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

goes to them from the dead,
31 they will repent.' He said to him, 'If they will not listen to Moses and the prophets, they will not be convinced, not even if one rose from the dead.'"

CHAPTER XVII

1 To his disciples he said, "It is inevitable that hindrances should come, but woe to the man by whom they
2 come; it would be well for him to have a millstone hung round his neck and be flung into the sea, rather than prove a hindrance to one of these little
3 ones! Take heed to yourselves. If your brother sins, check him, and if he repents forgive him.
4 Even if he sins against you seven times in one day and turns to you seven times saying, 'I repent,' you must for-
5 give him." The apostles said to the Lord, "Give us more
6 faith!" The Lord said, "If you had faith the size of a grain of mustard-seed, you would say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.
7 Which of you, with a servant out ploughing or shepherding, will say to him when he comes in from the field, 'Come at once and take your place at
8 table'? Will the man not rather say to him, 'Get something ready for my supper; gird yourself and wait on me till I eat and drink; then you can eat and drink yourself'?
9 Does he thank the servant for
10 doing his bidding? Well, it is the same with you; when you have done all you are bidden, say, 'We are but servants;* we have only done our duty.'"

* Omitting ἀχρεῖοι with Syr.Sin. followed by most recent editors. The emphasis falls on the simple fact of being slaves, not on any distinction between good and bad slaves.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

11 Now it happened in the
course of his journey to Jeru-
salem that he passed between
12 Samaria and Galilee. On en-
tering one village he was met
by ten lepers who stood at a
13 distance and lifted up their
voice, saying, "Jesus, master,
14 have pity on us." Noticing
them he said, "Go and *show
yourselves to the priests*." And
as they went away they were
cleansed.
15 Now one of them turned
back when he saw he was
cured, glorifying God with
16 a loud voice; and he fell on his
face at the feet of Jesus and
thanked him. The man was a
Samaritan.
17 So Jesus said, "Were
all the ten not cleansed?
Where are the other nine?
18 Was there no one to return and
give glory to God except this
19 foreigner?" And he said to
him,
"Get up and go, your faith
has made you well."
20 On being asked by the Phari-
sees when the Reign of God
was coming, he answered them,
"The Reign of God is not com-
ing as you hope to catch sight
of it; no one will say,
21 'Here it is' or
'There it is,'
for the Reign of God is now
in your midst."
22 To his disciples he said,
"There will come days
when you will long and long
in vain to have even one day
of the Son of man.
23 Men will say,
'See, here he is!'
'See, there he is!'
but do not go out or run
after them,
24 for like lightning that flashes
from one side of the sky
to the other,
so will the Son of man be
on his own day.
25 But he must first endure great
suffering and be rejected by the
26 present generation. And just

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII

1 AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in

as it was in the days of Noah,
so will it be in the days of the
Son of man;
27 they were eating, drinking,
marrying and being married,
till the day *Noah entered*
the ark—
then came the deluge and
destroyed them all.
28 Or just as it was in the days
of Lot;
they were eating, drinking,
buying, selling,
planting and building,
29 but on the day that Lot
left Sodom
it rained fire and brimstone
from heaven
and destroyed them all.
30 So will it be on the day the
Son of man is revealed.
31 On that day, if a man is on
the housetop and his goods
inside the house, he must not
go down to fetch them out;
nor must a man in the field
32 *turn back* (remember Lot's wife).
33 Whoever tries to secure his
life will lose it,
and whoever loses it will pre-
serve it,
34 On that night, I tell you,
there will be two men in the
one bed,
the one will be taken and
the other left;
35 two women will be grind-
ing together,
the one will be taken and
the other left."
37 They asked him, "Where,
Lord?"
And he said to them,
"Where the body is lying,
there the vultures will
gather."

CHAPTER XVIII

1 HE also told them a parable about the need of always praying and never losing heart.
2 "In a certain town," he said,
"there was a judge who had
no reverence for God and
3 no respect even for man. And

that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Who-

in that town there was a widow who used to go and appeal to him for 'Justice against my op-
4 ponent!' For a while he would not, but afterwards he said to himself, 'Though I have no reverence for God and no re-
5 spect even for man, still, as this widow is bothering me, I will see justice done to her—not to have her for ever coming and pestering me.' Listen,"
6 said the Lord, "to what this
7 unjust judge says! And will not God see justice done to his elect who cry to him by day and night? Will he be tolerant to
8 their opponents? I tell you, he will quickly see justice done to his elect! And yet, when the Son of man does come, will he find faith on earth?"

9 He also told the following parable to certain persons who were sure of their own goodness and looked down upon every-
10 body else. "Two men went up to pray in the temple; one was a Pharisee and the other was a
11 taxgatherer. The Pharisee stood up and prayed by himself as follows; 'I thank thee, O God, I am not like the rest of men, thieves, rogues, and immoral, or even like yon tax-
12 gatherer. Twice a week I fast; on all my income I pay tithes.'
13 But the taxgatherer stood far away and would not lift even his eyes to heaven, but beat his breast, saying, 'O God, have mercy on me for my
14 sins!' I tell you, he went home accepted by God rather than the other man; for everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted."

15 Now people even brought their infants for him to touch them; when the disciples no-
16 ticed it they checked them, but Jesus called for the infants. "Let the children come to me," he said, "do not stop them; the Realm of God belongs to
17 such as these. I tell you truly

soever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be

whoever will not submit to the Reign of God like a child will never get into it at all."

18 Then a ruler asked him,
"Good teacher, what am I to do to inherit life eternal?"
19 Jesus said to him,
"Why call me 'good'?
No one is good,
no one but God.
20 You know the commands:
do not commit adultery,
do not kill,
do not steal,
do not bear false witness,
honour your father and mother."
21 He said, "I have observed all these commands from my
22 youth." When Jesus heard this he said to him,
"You lack one thing more; sell all you have, distribute the money among the poor and you will have treasure in heaven; then come and follow me."
23 But when he heard that, he was vexed, for he was extremely
24 rich. So Jesus looked at him and said, "How difficult it is for those who have money to enter the Realm of God!
25 Why, it is easier for a camel to get through a needle's eye than for a rich man to get into the
26 Realm of God." His hearers said, "Then whoever can be
27 saved?" He said, "What is impossible for men is possible
28 for God." Peter said, "Well, we have left our homes and
29 followed you!" He said to them, "I tell you truly, no one has left home or wife or brothers or parents or children for the
30 sake of the Realm of God, who does not receive ever so much more in this present world, and in the world to come life eternal."
31 Then he took the twelve aside and told them, "We are going up to Jerusalem, and all the predictions of the prophets regarding the Son of man will
32 be fulfilled; he will be betrayed to the Gentiles, mocked, ill-

mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

33 treated, and spat on; they will scourge him and kill him, but he will rise again on the third day."

34 However, they did not understand a word of this; indeed the saying was hidden from them, and they did not know what he meant.

35 As he approached Jericho, it chanced that a blind man was seated beside the road

36 begging. When he heard the crowd passing he inquired

37 what was the matter, and they told him that Jesus the Nazarene was going by.

38 So he shouted,

"Jesus, Son of David, have pity on me!"

39 The people in front checked him and told him to be quiet, but he shouted all the more,

"Son of David, have pity on me!"

40 So Jesus stopped and ordered them to bring him, and asked him when he approached,

41 "What do you want me to do for you?"

"Lord," he said, "I want

42 to regain my sight." And Jesus said to him, "Regain your sight, your faith has

43 made you well." Instantly he regained his sight and followed him, glorifying God. And all the people gave praise to God when they saw this.

CHAPTER XIX

1 AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was a* man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see

CHAPTER XIX

1 THEN he entered Jericho. And as he passed through

2 it, there was a man called Zacchaeus, the head of the taxgatherers, a wealthy man,

3 who tried to see what Jesus was like; but he could not, on account of the crowd—for he was small of stature.

4 So he ran forward and climbed into a sycomore tree to

him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little,

get a sight of him, as he was to pass that road.

5 But when Jesus reached the spot he looked up and said to him, "Zacchaeus, come down at once, for I must stay at your house to-day."

6 He came down at once and welcomed him gladly.

7 But when they saw this, everyone began to mutter that he had gone to be the guest of a sinner.

8 So Zacchaeus stopped and said to the Lord, "I will give the half of all I have, Lord, to the poor, and if I have cheated anybody I will give him back four times as much."

9 And Jesus said of him, "To-day salvation has come to this house, since Zacchaeus here is a son of Abra-

10 ham. For the Son of man has come to seek and save

11 the lost." He went on to tell a parable in their hearing, as he was approaching Jerusalem and as they imagined God's Reign would instantly come into view.

12 "A nobleman," he said, "went abroad to obtain royal power for himself and then

13 return. He first called his ten servants, giving them each a five-pound note, and telling them, 'Trade with this till I

14 come back.' Now his people hated him and sent envoys after him to say, 'We object to him having royal power

15 over us.' However he secured the royal power and came home. Then he ordered the servants to be called who had been given the money, that he might find out what business

16 they had done. The first came up saying, 'Your five pounds has made other

17 fifty, sir.' 'Capital,' he said, 'you excellent servant! because you have proved trustworthy in a trifle, you

have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall

are placed over ten towns'

18 Then the second came and said, 'Your five pounds has made twenty-five, sir.'

19 To him he said, 'And you are set over five towns.'

20 Then the next came and said, 'Here is your five pounds, sir; I kept it safe in

21 a napkin, for I was afraid of you, you are such a hard man—picking up what you never put down, and reaping what you never sowed.'

22 He replied, 'You rascal of a servant, I will convict you by what you have said yourself. You knew, did you, that I was a hard man, picking up what I never put down, and reaping what I

23 never sowed! Why then did you not put my money into the bank, so that I could have got it with interest when I came back?'

24 Then he said to the bystanders, 'Take the five pounds from him and give it to the man with fifty.'

25 'Sir,' they said, 'he has fifty already!' 'I tell you,

26 to everyone who has shall more be given,
but from him who has nothing, even what he has shall be taken.

27 And now for these enemies of mine who objected to me reigning over them—bring them here and slay them in my presence.'"

28 With these words he went forward on his way up to Jerusalem. When he was near

29 Bethphage and Bethany at the hill called the Olive-Orchard, he despatched two

30 of his disciples, saying, "Go to the village in front, and on entering it you will find a colt tethered on which no one ever has sat; untether

31 it and bring it. If anyone asks you, 'Why are you untethering it?' this is what

ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that

you will say, 'The Lord needs it.'"

32 The messengers went off and found the colt exactly as he had told them.

33 As they were untethering it, the owners said to them, "Why are you untethering the colt?"

34 And they said, "Because the Lord needs it."

35 So they brought it to Jesus, and throwing their clothes on the colt they mounted Jesus

36 upon it. As he went forward they spread their clothes under

37 him on the road; and as he was now close to the descent from the Hill of Olives, all the multitude of the disciples started joyfully to praise God with a loud voice for all * they

38 had seen, saying,

"Blessed be the king who comes in the Lord's name!
Peace in heaven and glory in the High places!"

39 Some Pharisees in the crowd said to him, "Check your disciples, teacher."

40 But he replied, "I tell you, if they were to keep quiet, the very stones would shout."

41 And when he saw the city, as he approached, he wept over

42 it, saying,

"Would that you too knew even to-day on what your peace depends! But no, it is

43 hidden from you! A time is coming for you when your enemies will throw up ramparts round you and encircle you and besiege you on every

44 side and raze you and your children within you to the ground, leaving not one stone upon another within you—and all because you would not understand when God was visiting

45 you." Then he went into the temple and proceeded to drive

* Omitting δυνάμεων with the old Syriac version, which preserves the original text περὶ πάντων εἶδον λέγοντες.

sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX

1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

46 out those who were selling. "It
is written," he told them, "*my house shall be a house of prayer*, but you have made it *a den of robbers*."

47 Day after day he taught within the temple. The high priests and scribes tried to have him put to death, and so did
48 the leaders of the people, but they could not discover what was to be done, for the whole of the people hung upon his lips.

CHAPTER XX

1 One day, when he was teaching the people in the temple and preaching the gospel, up came the priests and scribes along with the elders.
2 "Tell us," they said, "what authority you have for acting in this way? Who was it that
3 gave you this authority?" He answered them, "Well, I will ask you a question.
4 Tell me, did the baptism of John come from heaven or from men?"
5 Now they reasoned to themselves, "If we say, 'From heaven,' he will ask, 'Why did
6 you not believe him?' And if we say, 'From men,' the whole of the people will stone us, for they are convinced John was a
7 prophet." So they answered that they did not know where
8 it came from. Jesus said to them, "No more will I tell you what authority I have for acting as I do."
9 Then he proceeded to tell the people the following parable. "A man *planted a vineyard*, leased it to vinedressers, and went abroad for some time.
10 When the season came round he sent a servant to the vinedressers to receive part of the produce of the vineyard, but the vinedressers flogged him and sent him off with nothing.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craf-

11 He proceeded to send another servant, and they flogged him too, insulted him and sent him
12 off with nothing. Then he sent still a third, but this one they wounded and threw outside.
13 Said the owner of the vineyard, 'What shall I do? I will send my beloved son; perhaps they will respect him.'
14 But when the vinedressers saw him, they argued to themselves, 'Here is the heir, let us kill him, so that the inheritance may be ours.'
15 And they threw him outside the vineyard and killed him. Now what will the owner of the vineyard do to them?
16 He will come and kill these vinedressers and give the vineyard to others."

When they heard that, they said, "God forbid!"

17 But he looked at them and said,

"Then what does this scripture mean?—

The stone that the builders rejected
is the chief stone now of the corner.

18 Everyone who falls on that stone will be shattered,
and whoever it falls upon will be crushed."

19 At that hour the scribes and high priests tried to lay hands on him, but they were afraid of the people. They knew he had meant this parable for them.
20 So watching their chance they sent spies who pretended to be honest persons, in order to seize on what he said and get him handed over to the authority and jurisdiction of the gov-
21 ernor. They put this question to him, "Teacher, we know you are straight in what you say and teach, you do not look to human favour but teach the
22 Way of God honestly. Is it right for us to pay tribute to
23 Caesar or not?" But he noted their knavery and said to them.

tiness, and said unto them, Why tempt ye me ?

24 Shew me a penny. Whose image and superscription hath it ? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she ? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

24 "Show me a shilling. Whose likeness and inscription does it bear ?" "Caesar's," they replied.

25 "Well then," he said to them, "give Caesar what belongs to Caesar, give God what belongs to God."

26 So they could not seize on what he said before the people, and marvelling at his reply they said nothing.

27 Some of the Sadducees came up, who deny any resurrection, and put a question

28 to him. "Teacher," they said, "Moses has written this law for us, that *if a man's married brother dies and is childless, his brother is to take the woman and raise offspring for his brother.*

29 Well, there were seven brothers.

The first married a wife and died childless.

30 The second and the third

31 took her, as indeed all the seven did, dying and leaving no children.

32 Afterwards the woman died too.

33 Now at the resurrection whose wife will she be ? She was wife to the seven of them."

34 Jesus said to them, "People in this world marry and are

35 married, but those who are considered worthy to attain yonder world and the resurrection from the dead neither marry nor are mar-

36 ried, for they cannot die any more; they are equal to angels and by sharing in the resurrection they are sons

37 of God. And that the dead are raised has been indicated by Moses in the passage on the Bush, when he calls *the Lord 'God of Abraham and God of Isaac and God of Jacob.'*

38 God is not a God of dead people, but of living, for all live to him."

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

39 Some of the scribes declared, "Teacher, that was a fine answer!"

40 They no longer dared to put any question to him.

41 But he said to them, "How can people say that the

42 Christ is David's son? Why, David himself says in the book of psalms,

The Lord said to my Lord,
'Sit at my right hand,

43 *till I make your enemies a footstool for your feet.'*

44 David then calls him *Lord.* So

45 how can he be his son?" And in the hearing of all the people

46 he said to his disciples, "Beware of the scribes! They like to walk about in long robes, they are fond of getting saluted in the market-places, of securing the front seats in the synagogues and the best places at

47 banquets; they prey upon the property of widows and offer long unreal prayers. All the heavier will their sentence be!"

CHAPTER XXI

1 AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these

CHAPTER XXI

1 LOOKING up he saw the rich putting their gifts into

2 the treasury, and noticed a poor widow putting two little coins in.

3 He said, "I tell you plainly, this poor widow has put in more than them all;

4 for these people all contributed out of their surplus, but she has given out of her neediness all her living."

5 Some were speaking of the temple with its ornamentation of splendid stones and votive gifts, but he said,

6 "As for what you see, there are days coming when not a stone will be left upon another, without being torn down."

7 So they asked him, "Teacher, and when will

things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

this happen? What will be the sign for this to take place?"

8 He said, "Take care that you are not misled; for many will come in my name saying, 'I am he' and 'the time is near'—do not go after them.

9 And when you hear of wars and disturbances, do not be scared; *these have to come* first, but the end is not at once."

10 Then he said to them, "*Nation will rise against nation, and realm against*
11 *realm*, there will be great earthquakes with famine and pestilence here and there, there will be awful portents and great signs from heaven.
12 But before all that, men will lay hands on you and persecute you, handing you over to synagogues and prisons; you will be dragged before kings and governors for the
13 sake of my name. That will turn out an opportunity for
14 you to bear witness. So resolve to yourselves that you will not rehearse your defence
15 beforehand, for I will give you words and wisdom that no one of your opponents will be able to meet or refute.

16 You will be betrayed by your very parents and brothers and kinsmen and friends, and some of you will be put to death.

17 You will be hated by all
18 on account of my name; but not a hair of your head will perish.

19 Hold out stedfast and you win your souls.

20 But whenever you see Jerusalem surrounded by armies, then be sure her desolation is not far away.

21 Then let those who are in Judaea fly to the hills, let those who are in the city escape, and let not those who are in the country come in

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

22 to the city; for these are *the days of the divine Vengeance*, in fulfilment of all that is written in scripture.

23 Woe to women with child and to women who give suck in those days, for sore anguish will come upon the land and Wrath on this
24 people; they will fall by the edge of the sword, they will be carried prisoners to all nations, and *Jerusalem* will be *under the heel of the Gentiles* till the period of the Gentiles expires

25 And there will be signs in sun and moon and stars, while on earth the nations will be in dismay with bewilderment *at the roar of*
26 *sea and waves*, men swooning with panic and foreboding of what is to befall the universe. For *the orbs of the heavens*
27 *will be shaken*, and then they will see *the Son of man coming in a cloud* with power and great glory.

28 But when these things begin to happen, look up and raise your heads, for your release is not far distant."

29 And he told them a parable. "Look at the fig tree
30 and indeed all the trees; as soon as they put out their leaves, you can see for yourselves that summer is at hand.

31 So, whenever you see all this happen, be sure the Reign of God is at hand.

32 I tell you truly, the present generation will not pass away till all this hap-
33 pens. Heaven and earth will pass away, but my words never.

34 Take heed to yourselves in case your hearts get overpowered by dissipation and drunkenness and worldly anxieties, and so that Day catches you
35 suddenly like *a trap*. For it will come *upon* all *dwellers on*
36 the face of all *the earth*. From

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a

hour to hour keep awake, praying that you may succeed in escaping all these dangers to come and in standing before the Son of man."

37 By day he taught in the temple, but at night he went outside the city and passed the night on the hill called the
38 Olive-Orchard. And all the people used to come early in the morning to listen to him in the temple.

CHAPTER XXII

Now the feast of unleavened bread which is called the passover was near.

2 The high priests and scribes were trying how to get him put to death (for they were
3 afraid of the people), and Satan entered Judas called Iscariot, a member of the
4 twelve, who went off to discuss with the high priests and commanders how he could betray him to them.

5 They were delighted and agreed to pay him for it.

6 He assented to this and sought a good opportunity for betraying him to them in the absence of the crowd.

7 Then came the day of unleavened bread when the paschal lamb had to be sacrificed.

8 So Jesus despatched Peter and John, saying, "Go and prepare the passover for us that we may eat it."

9 They asked him, "Where do you want us to prepare it?"

10 He said to them, "When you enter the city you will meet a man carrying a water-jar: follow him to the house
11 he enters, and tell the owner of the house, 'The Teacher asks you, Where is the room in which I can eat the passover with my disciples?'

12 Then he will show you a large

large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at

room upstairs with couches spread; make your preparations there." They went off and
13 found it was as he had told them. So they prepared the
14 passover, and when the hour came he took his place, with
15 the apostles beside him. He said to them, "I have longed eagerly to eat this passover with
16 you before I suffer, for I tell you I will never eat the passover again till the fulfilment of
17 it in the Reign of God." And he took a cup which was handed to him, gave thanks to God and said, "Take this and distribute
18 it among yourselves, for I tell you I will never drink the produce of the vine again till such time as God's Reign comes."
19 Then he took a loaf and after thanking God he broke it and gave it to them, saying, "This means my body given up for your sake; do this in memory
20 of me." So too he gave them the cup after supper, saying, "This cup means the new *covenant* ratified *by* my *blood* shed
21 for your sake. But the hand of my betrayer is on the table
22 beside me! The Son of man moves to his end indeed as it has been decreed, but woe to the man by whom he is be-
23 trayed!" And they began to discuss among themselves which of them could possibly be going to do such a thing.
24 A quarrel also rose among them
25 as to which of them could be considered the greatest. But Jesus said to them,

"The kings of the Gentiles rule over them,
and their authorities take the name of 'Benefactor':
26 not so with you.
He who is greatest among you must be like the youngest,
and he who is chief like a servant.
27 Which is the greatest, guest or servant? Is it not the guest?

meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from

But I am among you as a servant.

28 It is you who have stood by me
29 through my trials; so, even as
my Father has assigned me
30 royal power, I assign you the
right of eating and drinking at
my table in my Realm and of
sitting on thrones to rule the
twelve tribes of Israel.

31 Simon, Simon, Satan has
claimed the right to sift you
32 all like wheat, but I have
prayed that your own faith
may not fail. And you in turn
must be a strength to your
brothers."

33 "Lord," he said, "I am
ready to go with you to prison
and to death."

34 Jesus said, "I tell you,
Peter, the cock will not crow
to-day before you have three
times denied that you know
me."

35 And he said to them, "When
I sent you out with neither
purse nor wallet nor sandals,
did you want for anything?"
"No," they said, "for nothing."

36 Then he said to them, "But
he who has a purse must take
it now, and the same with
a wallet; and he who has no
sword must sell his coat and
37 buy one. For I tell you, this
word of scripture must be
fulfilled in me: *he was classed
among criminals.* Yes, there
is an end to all that refers to
me."

38 "Lord," they said, "here
are two swords!" "Enough!
Enough!" he answered.

39 Then he went outside and
made his way to the Hill of
Olives, as he was accustomed.
40 The disciples followed him, and
when he reached the spot he
said to them,

"Pray that you may not
slip into temptation."

41 He withdrew about a stone's
throw and knelt in prayer,
42 saying,

"Father, if it please thee,
take this cup away from me.

me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

But thy will, not mine, be
43 done." [And an angel from heaven appeared to strengthen
44 him; he fell into an agony and prayed with greater intensity, his sweat dropping to the ground like clots of blood.]
45 Then rising from prayer he went to the disciples, only to find them asleep from sheer sorrow.
46 He said to them,

"Why are you sleeping? Get up and pray that you may not slip into temptation."

47 While he was still speaking, there came a mob headed by the man called Judas, one of the twelve.

He approached in order to
48 kiss Jesus, but Jesus said to him,

"Judas! would you betray the Son of man with a kiss?"

49 Now when the supporters of Jesus saw what was going to happen, they said, "Lord, shall we strike with our
50 swords?" And one of them did strike the servant of the high priest, cutting off his
51 right ear. Jesus said, "Let me do this at least," and cured him by touching his ear.
52 Then he said to the high priests and commanders of the temple and elders who had appeared to take him, "Have you sallied out to arrest me like a robber, with swords and clubs?

53 Day after day I was beside you in the temple, and you never stretched a hand against me. But this is your hour, and the dark Power has its way."

54 Then they arrested him and led him away inside the house of the high priest. Peter fol-
55 lowed at a distance and sat down among some people who had lit a fire in the courtyard
56 and were sitting round it. A maidservant who noticed him sitting by the fire took a long look at him and said, "That
57 fellow was with him too." But

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

57 he disowned him, saying, "Woman, I know nothing
58 about him." Shortly afterwards another man noticed him and said, "Why, you are one of them!" "Man," said Peter, "I am not."

59 About an hour had passed when another man insisted, "That fellow really was with him. Why, he is a Gali-
60 lean!" "Man," said Peter, "I do not know what you mean." Instantly, just as he was speaking, the cock crowed;
61 the Lord turned round and looked at Peter, and then Peter remembered what the Lord had told him, that 'Before cock-crow to-day you will disown me three times.'

62 And he went outside and wept bitterly.

63 Meantime the men who had Jesus in custody flogged him
64 and made fun of him; blindfolding him they would ask him, "Prophesy, tell us who
65 struck you?" And many another insult they uttered against him.

66 When day broke, the elders of the people all met along with the high priests and scribes, and had him brought before their Sanhedrin. They
67 said to them, "Tell us if you are the Christ." He said to them, "You will not believe me
68 if I tell you, and you will not answer me when I put a ques-
69 tion to you. But after this *the Son of man will be seated at God's right hand* of power."
70 "Are you the Son of God then?" they all said. "Certainly," he replied, "I am."
71 So they said, "What more evidence do we need? We have heard it from his own lips."

CHAPTER XXIII

1 AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and,

CHAPTER XXIII

1 THEN the whole body of them rose and led him to Pilate.

2 They proceeded to accuse him, saying, "We have discovered this fellow perverting our nation, forbidding tribute being paid to Caesar, and alleging he is king messiah."

3 Pilate asked him, "Are you the king of the Jews?" He replied, "Certainly."

4 And Pilate said to the high priests and the crowds, "I cannot find anything criminal about him."

5 But they insisted, "He stirs up the people by teaching all over Judaea. He started from Galilee and now he is here."

6 When Pilate heard that,

7 he asked if the man was a Galilean, and ascertaining that he came under the jurisdiction of Herod, he remitted him to Herod, who himself was in Jerusalem during those days.

8 Herod was greatly delighted to see Jesus; he had long wanted to see him, because he had heard about him and also because he hoped to see him

9 perform some miracle. But though he put many questions to him, Jesus gave him no answer.

10 Meanwhile the high priests and scribes stood and accused him with might and main.

11 Then Herod and his troops scoffed at him and made fun of him, and after arraying him in a bright robe he re-

12 mitted him to Pilate. Herod and Pilate became friends that day — previously they had been at enmity.

13 Then summoning the high priests and rulers and the peo-

14 ple, Pilate said to them, "You brought me this man as being an inciter to rebellion among

behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

the people. I have examined him before you and found nothing criminal about him, for all your accusations against him.
15 No, nor has Herod, for he has remitted him to us. He has done nothing, you see, that
16 calls for death; so I shall release him with a whipping." *
18 But they shouted one and all, "Away with him! Release Bar-
19 Abbas for us!" (This was a man who had been put into prison on account of a riot which had taken place in the city and also on a charge of
20 murder.) Again Pilate addressed them, for he wanted to
21 release Jesus, but they roared, "To the cross, to the cross with
22 him!" He asked them a third time, "But what crime has he committed? I have found nothing about him that deserves death; so I shall release him
23 with a whipping." But they loudly urged their demand that he should be crucified, and their
24 shouts carried the day. Pilate gave sentence that their de-
25 mand was to be carried out; he released the man they wanted, the man who had been imprisoned for riot and murder, and Jesus he handed over to their will.
26 As they led him off they caught hold of Simon a Cyrenian on his way from the country and laid the cross on him to
27 carry after Jesus. He was followed by a large multitude of the people and also of women who beat their breasts and la-
28 mented him; but Jesus turned to them and said, "Daughters of Jerusalem, weep not for me but weep for yourselves and for
29 your children! For there are days coming when the cry will be,

'Blessed are the barren,
the wombs that never have borne
and the breasts that never have suckled!'

* Omitting [ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα] as an explanatory and harmonistic gloss.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

30 Then will people say *to the mountains, 'Fall on us!' and to the hills, 'Cover us.'*

31 For if this is what they do when the wood is green, what will they do when the wood is dry?"

32 Two criminals were also led out with him to be executed,

33 and when they came to the place called The Skull they crucified him there with the criminals, one at his right and one at his left.

34 Jesus said, "Father, forgive them, they do not know what they are doing." Then they *distributed his clothes among themselves by drawing lots.* The people stood and looked on, and even the rulers sneered at him, saying, "He saved others, let him save himself, if he is the Christ of God, the Chosen One!"

35

36 The soldiers made fun of him too by coming up and

37 handing him vinegar, saying, "If you are the king of the

38 Jews, save yourself." (For there was an inscription over him in Greek and Latin and Hebrew characters,

THIS IS THE KING OF THE JEWS.)

39 One of the criminals who had been hung also abused him, saying, "Are you not the Christ? Save yourself and us

40 as well." But the other checked him, saying, "Have you no fear even of God? You are suffering the same punishment

41 as he. And we suffer justly; we are getting what we deserve for our deeds. But he

42 has done no harm." And he added, "Jesus, do not forget me when you come to reign."

43 "I tell you truly," said Jesus, "you will be in paradise with me this very day."

44 By this time it was about twelve o'clock, and darkness covered the whole land till

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

45 three o'clock, owing to an eclipse of the sun; the curtain in the middle of the temple was torn in two.

46 Then with a loud cry Jesus said, "Father, *I trust my spirit to thy hands*," and with these words he expired.

47 When the army-captain saw what had happened, he glorified God, saying, "This man was really innocent."

48 And when all the crowds who had collected for the sight saw what had happened, they turned away beating their breasts.

49 As for *his acquaintances*, they *were all standing at a distance* to look on, with the women who had accompanied him from Galilee.

50 Now there was a man called Joseph, a member of council
51 but a good and just man who had not voted for their plan of action; he belonged to Arimathaea, a Jewish town, and he was on the outlook for the
52 Reign of God. This Joseph went to Pilate and asked him
53 for the body of Jesus. He then took it down, wrapped it in linen, and put it in a tomb cut out of the rock, where no one
54 had yet been buried. It was the day of the Preparation and the sabbath was just dawning.
55 So the women who had accompanied him from Galilee and who had followed Joseph, noted the tomb and the posi-
56 tion of the body; then they went home and prepared spices and perfumes.

CHAPTER XXIV

1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

CHAPTER XXIV

1 On the sabbath they rested in obedience to God's command, but on the first day of the week at early dawn they took the spices they had prepared and went to the tomb.

2 And they found the stone rolled away from the sepulchre.
3 And they entered in, and found not the body of the Lord Jesus.
4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?
6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his words,
9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.
11 And their words seemed to them as idle tales, and they believed them not.
12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.
14 And they talked together of all these things which had happened.
15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.
16 But their eyes were holden that they should not know him.
17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

2 The boulder they found rolled away from the tomb,
3 but when they went inside they could not find the body
4 of the Lord Jesus. They were puzzling over this, when two men flashed on them
5 in dazzling raiment. They were terrified and bent their faces to the ground, but the men said to them, "Why do you look among the dead
6 for him who is alive? He is not here, he has risen.

Remember how he told you when he was still in
7 Galilee that the Son of man had to be betrayed into the hands of sinful men and be crucified and rise on the third day."
8 Then they remembered
9 what he had said, and turning away from the tomb they reported all this to the eleven and all the others.
10 (It was Mary of Magdala, Joanna, and Mary the mother of James who with the rest of the women told this to the apostles.)
11 But this story of the women seemed in their opinion to be nonsense; they would not believe them.
12 Peter did get up and run to the tomb, but when he looked in he saw nothing except the linen bandages; so he went away home wondering what had happened.
13 That very day two of them were on their way to a village called Emmaus about seven miles from Jerusalem.
14 They were conversing about
15 all these events, and during their conversation and discussion Jesus himself approached and walked beside
16 them, though they were prevented from recognizing him.
17 He said to them, "What is all this you are debating on your walk?" They stopped,

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

18 looking downcast, and one of them, called Cleopas, answered him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?"

19 "What is that?" he said to them. They replied, "All about Jesus of Nazaret! To God and all the people he was a prophet strong in action

20 and utterance, but the high priests and our rulers delivered him up to be sentenced to death and crucified him.

21 Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago!

22 Though some women of our number gave us a surprise;

they were at the tomb early

23 in the morning and could not find his body, but they came to tell us they had actually seen a vision of angels who

24 declared he was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they did not see him."

25 He said to them, "O foolish men, with hearts so slow to believe, after all the prophets have declared!

26 Had not the Christ to suffer thus and so enter his glory?"

27 Then he began with Moses and all the prophets and interpreted to them the passages referring to himself throughout the scriptures.

28 Now they approached the village to which they were going. He pretended to be

29 going further on, but they pressed him, saying, "Stay with us, for it is getting towards evening and the day has now declined." So he went in to stay with them.

30 And as he lay at table with them he took the loaf, blessed it, broke it, and handed it to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures.

31 Then their eyes were opened and they recognized him, but he vanished from their sight.

32 And they said to one another, "Did not our hearts glow within us when he was talking to us on the road, opening up the scriptures for us?"

33 So they got up and returned that very hour to Jerusalem, where they found the eleven and their friends

34 all gathered, who told them that the Lord had really risen and that he had appeared to Simon.

35 Then they related their own experience on the road and how they had recognized him when he broke the loaf.

36 Just as they were speaking He stood among them [and said to them, "Peace to you!"]

37 They were scared and terrified, imagining it was a

38 ghost they saw; but he said to them, "Why are you upset? Why do doubts in-

39 vade your mind? Look at my hands and feet. It is I! Feel me and see; a ghost has not flesh and bones as you see I have."

40 [With these words he showed them his hands and feet.]

41 Even yet they could not believe it for sheer joy; they were lost in wonder. So he said to them, "Have you any food here?"

42 And when they handed him a piece of broiled fish,

43 he took and ate it in their presence.

44 Then he said to them, "When I was still with you, this is what I told you, that whatever is written about me in the law of Moses and the prophets and the psalms must be fulfilled."

45 Then he opened their minds to understand the scriptures.

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

46 "Thus," he said, "it is written that the Christ has to suffer and rise from the
47 dead on the third day, and that repentance and the remission of sins must be preached in his name to all nations, beginning from Jerusalem.

48 To this you must bear
49 testimony. And I will send down on you what my Father has promised; wait in the city till you are endued with power from on high."

50 He led them out as far as Bethany; then, lifting his hands, he blessed them.

51 And as he blessed them he parted from them [and was carried up to heaven].

52 They [worshipped him and]
53 returned with great joy to Jerusalem, where they spent all their time within the temple, blessing God.

THE GOSPEL ACCORDING TO
St. JOHN

CHAPTER I

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

CHAPTER I

1 The Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
2 He was with God in the very beginning:
3 through him all existence came into being,
no existence came into being apart from him.
4 In him life lay,
and this life was the Light for men:
5 amid the darkness the Light shone,
but darkness did not master it.
6 A man appeared, sent by God,
7 whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of him.
8 He was not the Light; it was to bear testimony to the Light that he
9 appeared. The real Light, which enlightens every man, was coming then into the world:
10 he entered the world—
the world which existed through him—
yet the world did not recognize him;
11 he came to what was his own,
yet his own folk did not welcome him.
12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name,
13 who owe this birth of theirs to God, not to human blood, nor to any
14 impulse of the flesh or of man. So the Logos became flesh and tarried among us; we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God,

15 grace and reality. (John testified to him with the cry, 'This was he of whom I said, my successor has taken precedence of me, for he preceded
16 me.') For we have all been receiving grace after grace from
17 his fulness; while the Law was given through Moses, grace and reality are ours through Jesus
18 Christ. Nobody has ever seen God, but God has been unfolded by the divine One, the only Son,* who lies upon the Father's breast.

19 Now here is John's testimony. When the Jews of Jerusalem despatched priests and Levites to ask him, "Who are
20 you?" he frankly confessed—he did not deny it, he frankly confessed, "I am not the
21 Christ." They asked him, "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No,"
22 he answered. "Then who are you?" they said; "tell us, so that we can give some answer to those who sent us. What have you to say for your-
23 self?" He said, "I am

the voice of one who cries in the desert,

'*level the way for the Lord*'—

as the prophet Isaiah said."

24 Now it was some of the Pharisees who had been sent to him;
25 so they asked him, saying, "Then why are you baptizing people, if you are neither the Christ nor Elijah nor the
26 Prophet?" "I am baptizing with water," John replied, "but my successor is among you, One whom you do not
27 recognize, and I am not fit to untie the string of his sandal."
28 This took place at Bethany on the opposite side of the Jordan, where John was baptizing.

29 Next day he observed Jesus coming towards him and exclaimed, "Look, there is the

* Although θεός ('the divine one') is probably more original than the variant reading υἱός, μονογενής (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

lamb of God, who is to remove
30 the sin of the world! That is he of whom I said, 'The man who is to succeed me has taken precedence of me, for he pre-
31 ceded me.' I myself did not recognize him; I only came to baptize with water, in order that he might be disclosed to
32 Israel." And John bore this testimony also: "I saw the Spirit descend like a dove from
33 heaven and rest on him. I myself did not recognize him, but He who sent me to baptize with water told me, 'He on whom you see the Spirit descending and resting, that is he who baptizes with the holy Spirit.'
34 Now I did see it, and I testify that he is the Son of God."
35 Next day again John was standing with two of his dis-
36 ciples; he gazed at Jesus as he walked about, and said, "Look, there is the lamb of
37 God!" The two disciples heard what he said and went
38 after Jesus. Now Jesus turned, and when he observed them coming after him, he asked them, "What do you want?" They replied, "Rabbi" (which may be translated, 'teacher'), "where are you staying?"
39 He said to them, "Come and see." So they went and saw where he stayed, and stayed with him the rest of that day—it was then about four in the
40 afternoon. One of the two men who heard what John said and went after Jesus was Andrew,
41 the brother of Peter. In the morning * he met his brother Simon and told him, "We have found the messiah" (which may
42 be translated, 'Christ'). He took him to Jesus; Jesus gazed at him and said, "You are Simon, the son of John? Your name is to be Cephas" (meaning 'Peter' or 'rock').

* The Greek word (πρωί) has been misread in nearly all the MSS. for "first" (πρῶτον); see the note in Mrs. A. S. Lewis's *Old Syriac Gospels* (1910), pp. xxviii-xxix.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

43 Next day Jesus determined to leave for Galilee; there he met Philip and told him, "Fol-
44 low me." Now Philip belonged to Bethsaida, the same town as Andrew and Peter;
45 he met Nathanael and told him, "We have found him whom Moses wrote about in the Law, and also the prophets—it is Jesus, the son of Joseph, who comes from Nazaret."
46 "Nazaret!" said Nathanael, "can anything good come out of Nazaret?" "Come and
47 see," said Philip. Jesus saw Nathanael approaching and said of him, "Here is a genuine Israelite! There is no guile
48 in him." Nathanael said to him, "How do you know me?" Jesus answered, "When you were under that fig tree, before ever Philip called you, I saw
49 you." "Rabbi," said Nathanael, "you are the Son of God, you are the king of Is-
50 rael!" Jesus answered, "You believe because I told you I had seen you under that fig tree? You shall see more than that."
51 He said to him, "Truly, truly I tell you all,* you shall see heaven open wide and *God's angels ascending and descending* upon the Son of man."

* I insert the word 'all,' to make it clear that the 'you' of ver. 51 is plural. The promise is more than a personal word to Nathanael. Omit [ἀπ' ἄρτι].

CHAPTER II

1 AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

CHAPTER II

1 Two days later a wedding took place at Cana in Galilee; the mother of Jesus was pres-
2 ent, and Jesus and his disciples had also been invited to
3 the wedding. As the wine ran short, the mother of Jesus said to him, "They have no wine."
4 "Woman," said Jesus, "what have you to do with me? My
5 time has not come yet." His

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

mother said to the servants, "Do whatever he tells you."

6 Now six stone water-jars were standing there, for the Jewish rites of 'purification,' each holding about twenty gallons.

7 Jesus said, "Fill up the jars with water." So they filled

8 them to the brim. Then he said, "Now draw some out, and take it to the manager of the feast."

9 They did so; and when the manager of the feast tasted the water which had become wine, not knowing where it had come from (though the servants who had drawn it knew), he called the bride-

10 groom and said to him, "Everybody serves the good wine first, and then the poorer wine after people have drunk freely; you have kept the good wine till now."

11 Jesus performed this, the first of his Signs, at Cana in Galilee, thereby displaying his glory; and his disciples believed in him.

12 After this he travelled down to Capharnahum, with his mother and brothers and his disciples; they stayed there for a few days.*

22 After this Jesus and his disciples went into the country of Judaea, where he spent some time with them baptizing.

23 John was also baptizing at Aenon near Salim, as there was plenty of water there, and people came to him and were

24 baptized (John had not yet been thrown into prison).

25 Now a dispute arose between John's disciples and a Jew over the question of 'purification';

26 and they came and told John, "Rabbi, the man who was with you on the opposite side of the Jordan, the man to whom you bore testimony—here he is, baptizing, and everybody goes

27 to him!" John answered,

* Transposing iii. 22–30 to its true position between ii. 12 and ii. 13.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III

1 THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

"No one can receive anything except as a gift from heaven.
28 You can bear me out, that I said, 'I am not the Christ';
what I said was, 'I have been
29 sent in advance of him.' He who has the bride is the bridegroom; the bridegroom's friend, who stands by and listens to him, is heartily glad at the sound of the bridegroom's voice. Such is my joy, and it
30 is complete. He must wax, I must wane."

13 Now the Jewish passover was near, so Jesus went up to Jerusalem.

14 There he found, seated inside the temple, dealers in cattle, sheep and pigeons, also money-changers.

15 Making a scourge of cords, he drove them all, sheep and cattle together, out of the temple, scattered the coins of the brokers and upset
16 their tables, and told the pigeon-dealers, "Away with these!

My Father's house is not to be turned into a shop!"

17 (His disciples recalled the scripture saying, *I am consumed with zeal for thy house.*)

18 Then the Jews accosted him with the words, "What sign of authority have you to show us,
19 for acting in this way?" Jesus replied, "Destroy this sanctuary and I will raise it up in
20 three days." "This sanctuary took forty-six years to build," the Jews retorted, "and you are going to raise it
21 up in three days!" He meant the sanctuary of his body,
22 however, and when the disciples recalled what he had said, after he had been raised from the dead, they believed the scripture and the word of Jesus.

23 When he was in Jerusalem at the festival of the passover, many people believed in his name, as they witnessed the

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

24 Signs which he performed. Jesus, however, would not trust* himself to them; he knew all
25 men, and required no evidence from anyone about human nature; well did he know what was in human nature.

* The Vulgate is able to preserve the assonance of the word 'trust' here and 'believe' in ver. 23: "multi crediderunt in nomine eius. . . . Iesus non credebat semet ipsum eis."

CHAPTER III

1 Now there was a Pharisee named Nicodemus, who belonged to the Jewish authori-
2 ties; he came one night to Jesus and said, "Rabbi, we know you have come from God to teach us, for no one could perform these Signs of yours unless God were with him."
3 Jesus replied, "Truly, truly I tell you, no one can see God's Realm unless he is born from above."
4 Nicodemus said to him, "How can a man be born when he is old? Can he enter his mother's womb over again and be born?"
5 Jesus replied, "Truly, truly I tell you, unless one is born of water and the Spirit, he cannot enter God's
6 Realm. What is born of the flesh is flesh: what is born of
7 the Spirit is Spirit. Do not wonder at me telling you, 'You must all be born from above.'
8 The wind blows where it wills; you can hear its sound, but you never know where it has come from or where it goes: it is the same with everyone who is born of the Spirit."
9 Nicodemus answered, "How
10 can that be?" Jesus replied, "You do not understand this?—you, a teacher in Israel!
11 Truly, truly I tell you, we are speaking of what we do understand, we testify to what we have actually seen—and yet you refuse our testimony.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

12 If you will not believe when I speak to you about things on earth, how will you believe if I speak to you about things in heaven?

13 And yet the Son of man, descended from heaven, is the only one who has ever ascended into heaven.

14 Indeed the Son of man must be lifted on high, just as Moses lifted up the ser-
15 pent in the desert, that everyone who believes in him may have eternal life.

16 For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing.

17 God did not send his Son into the world to pass sentence on it, but to save the world
18 by him. He who believes in him is not sentenced; he who will not believe is sentenced already, for having refused to believe in the name of the only Son of God.

19 And this is the sentence of condemnation, that the Light has entered the world and yet men have preferred darkness to light. It is because their
20 actions have been evil; for anyone whose practices are corrupt loathes the light and will not come out into it, in case
21 his actions are exposed, whereas anyone whose life is true comes out into the light, to make it plain that his actions have been divinely prompted.*

31 He who comes from above is far above all others; he who springs from earth belongs to earth and speaks of earth; he who comes from heaven [is far
32 above all others. He] is testifying to what he has seen and heard, and yet no one accepts
33 his testimony. Whoever does accept it, certifies to the truth of God.

* See note, p. 225.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV

1 WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

34 For he whom God has sent utters the words of God
—God gives him the Spirit
35 in no sparing measure; the Father loves the Son and has given him control over every-
36 thing. He who believes in the Son has eternal life, but he who disobeys the Son shall not see life—God's anger broods over him."

CHAPTER IV

1 Now when the Lord learned that the Pharisees had heard of Jesus gaining and baptizing more disciples than John
2 (though Jesus himself did not baptize, it was his disciples),
3 he left Judaea and went back
4 to Galilee. He had to pass
5 through Samaria, and in so doing he arrived at a Samaritan town called Sychar; it lay near the territory which Jacob had
6 given to his son Joseph, and Jacob's spring was there. Jesus, exhausted by the journey, sat down at the spring, just as he was. It was about noon,
7 and a Samaritan woman came to draw water. Jesus said to
8 her, "Give me a drink" (his disciples had gone to the town
9 to buy some food). The Samaritan woman said, "What? You * are a Jew, and you ask me for a drink—me, a Samaritan!" (Jews do not associate
10 with Samaritans.) Jesus answered, "If you knew what is the free gift of God and who is asking you for a drink, you would have asked him instead, and he would have given you
11 'living' water." "Sir," said the woman, "you have nothing to draw water with, and it is a deep well; where do you get
12 your 'living' water? Are

* The Greek word for 'you' (in the singular) occurs oftener in the Fourth gospel than in all the first three gospels put together. Dr. E. A. Abbott regards this as an indication of the evangelist's tendency 'to lay stress on personality, and to express personality in dialogue.'

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his

you a greater man than Jacob, our ancestor? He gave us this well, and he drank from it, with his sons and his cattle."

13 Jesus answered, "Anyone who drinks this water will be thirsty
14 again, but anyone who drinks the water I shall give him will never thirst any more; the water I shall give him will turn into a spring of water welling
15 up to eternal life." "Ah, sir," said the woman, "give me this water, so that I need not thirst or come all this road to draw
16 water." Jesus said to her, "Go and call your husband, then
17 come back here." The woman replied, "I have no husband." Jesus said to her, "You were right in saying, 'I have no hus-
18 band'; you have had five husbands, and he whom you have now espoused is not your husband. That was a true word."
19 "Sir," said the woman, "I
20 see you are a prophet. Now our ancestors worshipped on this mountain, whereas you Jews declare the proper place for worship is at Jerusalem."
21 "Woman," said Jesus, "believe me, the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem.
22 You are worshipping something you do not know; we are worshipping what we do know—for salvation comes
23 from the Jews. But the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Fa-
24 ther wants. God is Spirit, and his worshippers must worship him in Spirit and in real-
25 ity." The woman said to him, "Well, I know messiah (which means Christ) is coming. When he arrives, he will explain it all
26 to us." "I am messiah," said Jesus, "I who am talking to you."

27 At this point his disciples

disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard

came up; they were surprised that he was talking to a woman, but none of them said, "What is it?" or, "Why are you talking to her?"

28 Then the woman left her water-pot, and going off to the town told the people,

29 "Come here, look at a man who has told me everything I ever did! Can he be the Christ?"

30 They set out from the town on their way to him.

31 Meanwhile the disciples pressed him, saying, "Rabbi, eat something."

32 But he said to them, "I have food, of which you know nothing."

33 So the disciples asked each other, "Can anyone have brought him something to eat?"

34 Jesus said, "My food is to do the will of him who sent me, and to accomplish his work.

35 You have a saying, have you not, 'Four months yet, then harvest'? Look round, I tell you; see, the fields are white for harvesting!

36 The reaper is already getting his wages and harvesting for eternal life, so that the sower shares the reaper's joy.

37 That proverb, 'One sows and another reaps,' holds true

38 here: I sent you to reap a crop for which you did not toil; other men have toiled, and you reap the profit of their toil."

39 Now many Samaritans belonging to that town believed in him on account of the woman's testimony, "He told me every-

40 thing I ever did." So when the Samaritans arrived, they pressed him to stay with them;

41 he did stay there two days, and far more of them believed on account of what he said him-

42 self. As they told the woman, "We no longer believe on account of what you said; we

him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

have heard for ourselves, we know that he is really the Saviour of the world."

43 When the two days were
44 over, he left for Galilee (for Jesus himself testified that a prophet enjoys no honour in
45 his own country); on reaching Galilee, he was welcomed by the Galileans, who had seen all he did at the festival in Jerusalem—for they too had gone to the festival.

46 Once more he came to Cana in Galilee, where he had turned the water into wine.

There was a royal official, whose son was lying ill at Capharnahum;

47 when he heard that Jesus had arrived in Galilee from Judaea,

he went to him and begged him to come down and cure his son, who was at the point of death.

48 Jesus said to him, "Unless you see signs and wonders, you never will believe."

49 The official said,

"Come down, sir, before my boy is dead."

50 Jesus told him, "Go yourself, your son is alive."

The man believed what Jesus told him, and started on his journey.

51 And on the road his servants met him with the news that his boy was alive.

52 So he asked them at what hour he had begun to improve; they told him. "Yesterday at one o'clock the fever left him."

53 Then the father realized that it had left him at the very time when Jesus had said to him, "Your son is alive"; and he became a believer with all his
54 household. This was the second Sign which Jesus performed again after leaving Judaea for Galilee.

CHAPTER V

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth

CHAPTER V

1 After this there was a festival of the Jews, and Jesus
2 went up to Jerusalem. Now in Jerusalem there is a bath beside the sheep-pool, which is called in Hebrew Bethzatha;
3 it has five porticoes, where a crowd of invalids used to lie, the blind, the lame, and folk with shrivelled limbs [waiting for the water to bubble.
4 For an angel used to descend from time to time into the bath, and disturb the water; whereupon the first person who stepped in after the water was disturbed was restored to health, no matter what disease he had been afflicted with].*
5 Now one man was there, whose illness had lasted thirty-
6 eight years. Jesus saw him lying, and knowing he had been ill for a long while he said to him, "Do you want your
7 health restored?" The invalid replied, "Sir, I have nobody to put me into the bath, when the water is disturbed; and while I am getting down myself, someone else gets in before
8 me." Jesus said to him, "Get up, lift your mat, and walk."
9 And instantly the man got well, lifted his mat, and started to walk.

Now it was the sabbath on
10 that day. So the Jews said to the man who had been cured, "This is the sabbath, you have no right to be carrying your
11 mat." He replied, "But the man who healed me, he told me, 'Lift your mat and walk'."
12 They questioned him, "Who was it that told you, 'Lift it and walk'?"
13 Now the man who had been healed did not know who it was, for (owing to the crowd on the spot) Jesus had slipped
14 away. Later on Jesus met him

* The words in brackets, omitted by von Soden, represent a passage which is absent from many important versions and manuscripts.

him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to

in the temple, and said to him,
"See, you are well and strong;
commit no more sins,
in case something worse befalls you."

15 Off went the man and told the Jews it was Jesus who had healed him.

16 And this was why the Jews persecuted Jesus, because he did things like this on the sabbath.

17 The reply of Jesus was, "As my Father has continued working to this hour, so I work
18 too." But this only made the Jews more eager to kill him, because he not merely broke the sabbath but actually spoke of God as his own Father, thereby making himself equal to God.

19 So Jesus made this answer to them: "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing; for whatever he does, the Son
20 also does the same. The Father loves the Son and shows him all that he is doing himself. He will show him still greater deeds than these, to make you
21 wonder; for as the Father raises the dead and makes them live, so the Son makes anyone
22 live whom he chooses. Indeed the Father passes judgment on no one; he has committed the judgment which determines life or death entirely to the
23 Son, that all men may honour the Son as they honour the Father. (He who does not honour the Son does not honour
24 the Father who sent him.) Truly, truly I tell you, he who listens to my word and believes him who sent me has eternal life; he will incur no sentence of judgment, he has already passed from death across to
25 life. Truly, truly I tell you, the time is coming, it has come already, when the dead will listen to the voice of the Son of God, and those who listen will
26 live; for as the Father has life in himself, so too he has

the Son to have life in himself;
27 And hath given him authority to execute judgment also, because he is the Son of man.
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
31 If I bear witness of myself, my witness is not true.
32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
33 Ye sent unto John, and he bare witness unto the truth.
34 But I receive not testimony from man: but these things I say, that ye might be saved.
35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
36 ¶ But I have greater witness that *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.
39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
40 And ye will not come to me, that ye might have life.
41 I receive not honour from men.
42 But I know you, that ye have not the love of God in you.

granted the Son to have life
27 in himself, and also granted him authority to act as judge, since he is Son of man.
28 Do not wonder at this; for there is a time coming when all who are in the tombs will
29 listen to his voice and come out, the doers of good to be raised to life, ill-doers to be raised for the sentence of judgment.
30 I can do nothing of my own accord; I pass judgment on men as I am taught by God, and my judgment is just, because my aim is not my own will but the will
31 of him who sent me. If I testify to myself, then my evidence is not valid;
32 I have Another to bear testimony to me, and I know the evidence he bears for me is
33 valid. You sent to John, and he bore testimony to the truth
34 (though I accept no testimony from man—I only speak of this testimony, that you may
35 be saved); he was a burning and a shining lamp, and you chose to rejoice for a while in his light.
36 But I possess a testimony greater than that of John, for the deeds which the Father has granted me to accomplish, the very deeds on which I am engaged, are my testimony that the
37 Father has sent me. The Father who sent me has also borne testimony to me himself; but his voice you have never heard, his form
38 you have never seen, his word you have not kept with you, because you do not believe him whom he sent.
39 You search the scriptures, imagining you possess eternal life in their pages—and they do testify to me
40 —but you refuse to come
41 to me for life. I accept no
42 credit from men, but I know there is no love to God in you:

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI

1 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

43 here am I, come in the name of
my Father, and you will not
accept me; let someone else
come in his own name, and you
44 will accept him! How can you
believe, you who accept credit
from one another instead of
aiming at the credit which
45 comes from the only God? Do
not imagine I am going to ac-
cuse you to the Father;
Moses is your accuser,
Moses who is your hope!
46 For if you believed Moses
you would believe me, since
it was of me that he wrote.
47 But if you do not believe
what he wrote, how will
you ever believe what I
say?"

15 *The Jews were amazed, say-
ing, "How can this uneducated
fellow manage to read?"
16 Jesus told them in reply, "My
teaching is not my own but his
17 who sent me; anyone who
chooses to do his will, shall
understand whether my teach-
ing comes from God or whether
I am talking on my own
18 authority. He who talks on
his own authority aims at his
own credit, but he who aims at
the credit of the person who
sent him, he is sincere, and
there is no dishonesty in him.
19 Did not Moses give you the
Law?—and yet none of you
honestly obeys the Law. Else,
why do you want to kill me?"
20 The crowd replied, "You are
mad. Who wants to kill
you?"
21 Jesus answered them, "I
have only performed one deed,
and yet you are all amazed at
22 it. Moses gave you the rite
of circumcision (not that it
came from Moses, it came
from your ancestors), and you
will circumcise a man upon
23 the sabbath. Well, if a man
gets circumcised upon the sab-
bath, to avoid breaking the

* Restoring vii. 15–24 to this, its original position in the gospel.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the Law of Moses, are you enraged at me for curing, not cutting, the entire body of a man
24 upon the sabbath? Give over judging by appearances; be just."*

* See note, p. 236.

CHAPTER VI

1 AFTER this Jesus went off to the opposite side of the sea
of Galilee (the lake of Tiberias),
2 followed by a large crowd on account of the Signs which they had seen him perform on sick folk.
3 Now Jesus went up the hill and sat down there with his
4 disciples. (The passover, the Jewish festival, was at hand.)
5 On looking up and seeing a large crowd approaching, he said to Philip, "Where are we to buy bread for all these peo-
6 ple to eat?" (He said this to test Philip, for he knew what he was going to do himself.)
7 Philip answered, "Seven pounds' worth of bread would not be enough for them, for everybody to get even a morsel."
8 One of his disciples, Andrew the brother of Simon
9 Peter, said to him, "There is a servant here, with five barley-cakes and a couple of fish; but what is that among so many?"
10 Jesus said, "Get the people to lie down." Now there was plenty of grass at the spot, so the men lay down, numbering
11 about five thousand. Then Jesus took the loaves, gave thanks to God, and distributed them to those who were reclining; so too with the fish,
12 as much as they wanted. And when they were satisfied, he said to the disciples, "Gather up the pieces left over, so that
13 nothing may be wasted." They gathered them up, and filled twelve baskets with pieces of the five loaves left over from

place where they did eat bread, after that the Lord had given thanks :)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God ?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee ? what dost thou work ?

31 Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

14 the meal. Now when the people saw the Sign he had performed, they said. " This really is the Prophet who is to come into the world ! "

15 Whereupon Jesus perceived they meant to come and seize him to make a king of him ; so he withdrew by himself to the hill again.

16 When evening came, his disciples went down to the sea,

17 and embarking in a boat they started across the sea for Capharnahum.

By this time it was dark, Jesus had not reached them

18 yet, and the sea was getting up under a strong wind.

19 After rowing about three or four miles they saw Jesus walking on the sea and nearing the boat.

20 They were terrified, but he said to them,

21 " It is I, have no fear " ; so they agreed to take him on board, and the boat instantly reached the land they were making for.

22 Next day the crowd which had been left standing on the other side of the sea bethought them that only one boat had been there, and that Jesus had not gone aboard with his disciples, who had left by

23 themselves. So, as some boats from Tiberias had put in near the spot where they had eaten bread after the Lord's thanksgiving, and as the crowd saw

24 that neither Jesus nor his disciples were there, they embarked in the boats themselves and made for Capharnahum in

25 search of Jesus. When they found him on the other side of the sea, they said, " Rabbi, when did you get here ? "

26 Jesus answered them, " Truly, truly I tell you, it is not because you saw Signs that you are in quest of me. but because you ate these loaves and had your

27 fill. Work for no perishing

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

food, but for that lasting food which means eternal life; the Son of man will give you that, for the Father, God, has
28 certified him." Then they asked him, "What must we do to perform the works of
29 God?" Jesus replied to them, "This is the work of God, to believe in him whom God has
30 sent." "Well then," they said, "what is the Sign you perform, that we may see it and believe you? What work have you to show?
31 Our ancestors ate manna in the desert: as it is written, *He gave them bread from heaven to eat.*"
32 Then said Jesus, "What Moses gave you was not the bread from heaven; it is my Father who gives you the
33 real bread from heaven—for the bread of God is what comes down from heaven and
34 gives life to the world." "Ah, sir," they said to him, "give us
35 that bread always." Jesus said, "I am the bread of life; he who comes to me will never be hungry, and he who believes in me will never be thirsty
36 again. But, as I told you, though you have seen me, you do not believe.
37 All those will come to me who are the Father's gift to me, and never will I reject one
38 of them; for I have come down from heaven not to carry out my own will but the will of
39 him who sent me, and the will of him who sent me is that I lose none of those who are his gift to me, but that I raise them all up on the last day.
40 It is the will of my Father that everyone who sees the Son and believes in him should possess eternal life, and that I should raise him up on the last day."
41 Now the Jews murmured at him for saying, "I am the bread which has come down
42 from heaven." They said, "Is

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

this not Jesus the son of Joseph? We know his father and mother. How can he claim now, 'I have come down from heaven'?"

43 Jesus replied to them, "Stop murmuring to your-
44 selves. No one is able to come to me unless he is drawn by the Father who sent me (and I will raise him up on the
45 last day). In the prophets it is written, *and they will be all instructed by God*; everyone who has listened to the Father and learned from him, comes
46 to me. Not that anyone has seen the Father—he only, who is from God, he has seen the Father.

47 Truly, truly I tell you, the
48 believer has eternal life. I am the bread of life.

49 Your ancestors ate manna in
50 the desert, but they died; the bread that comes down from heaven is such that one eats of it and never dies.

51 I am the living bread which has come down from heaven; if anyone eats of this bread, he will live for ever; and more, the bread I will give is my flesh, given for the life of the world."

52 The Jews then wrangled with one another, saying, "How can he give us his flesh to eat?"
53 So Jesus said to them, "Truly, truly I tell you, unless you eat the flesh of the Son of man and drink his blood, you have no life within you.

54 He who feeds on my flesh and drinks my blood possesses eternal life (and I will raise
55 him up on the last day), for my flesh is real food and my blood is real drink.

56 He who feeds on my flesh and drinks my blood remains within me, as I remain within him.
57 Just as the living Father sent me and I live by the Father, so he who feeds on me will also
58 live by me. Such is the bread which has come down from

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murheaven: your ancestors ate their bread and died, but he who feeds on this bread
59 will live for ever." This he said as he taught in the synagogue at Capharnahum.

60 Now many of his disciples, on hearing it, said, "This is hard to take in! Who can listen to talk like this?"

61 Jesus, inwardly conscious that his disciples were murmuring at it, said to them,
62 "So this upsets you? Then what if you were to see the Son of man ascending to where he formerly existed?
63 What gives life is the Spirit: flesh is of no avail at all.

The words I have uttered to you are spirit and life.

64 And yet there are some of you who do not believe" (for Jesus knew from the very first who the unbelieving were, and who was
65 to betray him; that was why* he said 'I tell you that no one is able to come to me unless he is allowed by the Father').

66 After that, many of his disciples drew back and would not associate with him
67 any longer. So Jesus said to the twelve, "You do not want to go, too?"
68 Simon Peter answered him, "Lord, who are we to go to? You have got words
69 of eternal life, and we believe, we are certain, that you are the holy One of God."

70 Jesus answered them, "Did I not choose you, the twelve? And yet one of you is a devil!"
71 (He meant Judas the son of Simon Iscariot; for Judas was to betray him—and he was one of the twelve.)

* Reading διὰ τοῦτο ἔλεγεν, with ℵ (so Blass and Merx), instead of ἔλεγεν διὰ τοῦτο.

muring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ

CHAPTER VII

1 AFTER this Jesus moved about in Galilee; he would not move in Judaea, because the Jews were trying to kill him.

2 Now the Jewish festival of
3 booths was near, so his brothers said to him, "Leave this and go across into Judaea, to let your disciples witness what
4 you can do; for nobody who aims at public recognition ever keeps his actions secret. Since you can do these deeds, display
5 yourself to the world" (for even his brothers did not believe in him).

6 Jesus said to them, "My time has not come yet, but your time is always at hand;
7 the world cannot hate you, but it hates me because I testify that its deeds are evil.
8 Go up to the festival yourselves; I am not going up to this festival, for my time has not arrived yet."

9 So saying he stayed on in Galilee.

10 But after his brothers had gone up to the festival, he went up too, not publicly but as it were privately.

11 At the festival the Jews were in quest of him, say-
12 ing, "Where is he?" And the crowd disputed about him hotly; some said, "He is a good man," but others said, "No, he is misleading the
13 people." For fear of the Jews, however, nobody spoke of him in public.

14 When the festival was half over, Jesus went up to the temple and began to teach.*
25 Then said some of the Jerusalemites, "Is this not the man
26 they want to kill? Yet here he is, opening his lips in public, and they say nothing to him! Can the authorities have really discovered that he is the Christ?
27 No, we know where this man comes from; but when the

* See note, p. 236.

cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Christ does come, no one will know where he comes from."

28 So Jesus cried aloud, as he was teaching in the temple, "You know me? you know where I come from? But I have not come on my own initiative; I am sent, and sent by Him who is real. You do not know Him,

29 but I know Him, because I have come from Him and He

30 sent me." So they tried to arrest him; but no one laid hands on him, because his

31 time had not come yet. Indeed many of the people believed in him, saying, "When the Christ does come, will he perform more Signs than this man?"

32 The Pharisees heard the people discussing Jesus in this way, so the high priests and the Pharisees despatched attendants to arrest him.

33 Then said Jesus, "I will be with you a little longer, then I go to Him who sent

34 me; you will search for me but you will not find me, and where I go, you cannot come."

35 The Jews said to themselves, "Where is he going, that we will not find him? Is he off to the Dispersion among the Greeks, to teach

36 the Greeks? What does he mean by saying, 'You will search for me but you will not find me, and where I go, you cannot come'?"

37 Now on the last day, the great day, of the festival, Jesus stood and cried aloud, "If anyone is athirst, let him come to

38 me and drink; he who believes in me—out of his body, as scripture says, streams of liv-

39 ing water will flow" (he meant by this the Spirit which those who believed in him were to receive:—as yet there was no Spirit, because Jesus had not

40 been glorified yet). On hearing this some of the people said, "This really is the Prophet"; others said, "He is the Christ".

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him,

41 but others said, "No, surely
the Christ does not come from
42 Galilee? Does not scripture
say it is *from the offspring of David, from* David's village of
Bethlehem, that the Christ is to
43 come?" So the people were
44 divided over him; some wanted to arrest him, but no one
45 laid hands on him. Then the attendants went back to the high priests and Pharisees, who asked them, "Why have you not brought him with you?"
46 The attendants replied, "No man ever spoke as he does."
47 The Pharisees retorted, "Are
48 you misled as well? Have any of the authorities or of the
49 Pharisees believed in him? As for this mob, with its ignorance of the Law—it is accursed!"
50 Nicodemus, one of their number (the same who had come to him before), said to
51 them, "But surely our Law does not condemn the accused before hearing what he has to say and ascertaining his offence?"
52 They answered him, "And are you from Galilee, too? Search and you will see that no prophet ever springs from Galilee."

CHAPTER VIII

53 [And every one of them went
1 home, but Jesus went to the
2 Hill of Olives. Early in the morning he returned to the temple, the people all came to him, and he sat down and
3 taught them. The scribes and Pharisees brought a woman who had been caught in the act of committing adultery, and
4 making her stand forward they said to him, "Teacher, this woman was caught in the very act of committing adultery.
5 Now Moses has commanded us in the Law to stone such creatures; but what do you
6 say?" (They said this to test

that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

him, in order to get a charge against him.) Jesus stooped down, and began to write with
7 his finger on the ground; but as they persisted with their question, he raised himself and said to them, "Let the innocent among you throw the first
8 stone at her"; then he stooped down again and wrote
9 on the ground. And on hearing what he said, they went away one by one, beginning with the older men, till Jesus was left alone with the woman
10 standing before him. Looking up, Jesus said to her, "Woman, where are they? Has no one
11 condemned you?" She said, "No one, sir." Jesus said, "Neither do I; be off, and never sin again."] *

12 Then Jesus again addressed them, saying, "I am the light of the world: he who follows me will not walk in darkness, he will enjoy the light of life."
13 So the Pharisees said to him, "You are testifying to yourself; your evidence is not
14 valid." Jesus replied to them, "Though I do testify to myself, my evidence is valid, because I know where I have come from and where I am going to—whereas you do not know where I have come from
15 or where I am going to. You judge by the outside. I judge
16 no one; and though I do judge, my judgment is true, because I am not by myself—there is myself and the Father
17 who sent me. Why, it is written in your own Law that the evidence of two persons is
18 valid: I testify to myself, and the Father who sent me also
19 testifies to me." "Where is your Father?" they said. Jesus replied, "You know neither me nor my Father; if you had known me you would have known my Father also."

* It is uncertain to which, if any, of the canonical gospels this fragment of primitive tradition originally belonged.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

20 These words he spoke in the
treasury, as he was teaching in
the temple, but no one arrested
him, because his time had not
come yet.

21 Then he said to them again,
"I go away, and you will
search for me, but you will die
in your sin; where I go, you
cannot come."

22 So the Jews said, "Will he
kill himself? Is that why he
says, 'Where I go, you cannot
come'?"

23 He said to them, "You
are from the world below,
I am from the world above:
you belong to this world, I
do not belong to this world.

24 So I told you, you would die
in your sins; for unless
you believe who I am, you

25 will die in your sins." They
said, "Who are you?" Jesus
replied, "Why should I talk

26 to you at all? I have a
great deal to say about you
and many a judgment to pass
upon you; but he who sent me
is true, and so I tell the world
what I have learned from him."

27 They did not understand he
was speaking to them about the

28 Father; so Jesus said, "When
you have lifted up the Son of
man, you will know then who I
am, and that I do nothing of
my own accord, but speak as

29 the Father has taught me. He
who sent me is at my side;
he has not left me alone; for
I always do what pleases him."

30 As he said this, a number

31 believed in him. So Jesus
addressed the Jews who had
believed him, saying, "If you
abide by what I say, you are

32 really disciples of mine: you
will understand the truth, and
the truth will set you free."

33 "We are Abraham's off-
spring," they retorted, "we
have never been slaves to any-
body. What do you mean by
saying, 'You will be free'?"

34 Jesus replied, "Truly, truly I
tell you, everyone who com-

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well

35 mits sin is a slave.* Now the slave does not remain in the household for all time; the son
36 of the house does. So, if the Son sets you free, you will be
37 really free. I know you are Abraham's offspring! Yet you want to kill me, since my word makes no headway a-
38 mong you! I speak of what I have seen with my Father, and you act as you have learned
39 from your father." They answered him, "Abraham is our father." "If you are Abraham's children," said Jesus, "then do as Abraham did:
40 but now you want to kill me—to kill a man who has told you the truth, the truth I have learned from God. Abraham
41 did not do that. You do the deeds of your father." They said to him, "We are no bastards: we have one father,
42 even God." Said Jesus, "If God were your father, you would love me, for I came here from God; I did not come of my own accord, I was sent by
43 him. Why do you not understand my speech? Because you are unable to listen to what
44 I am saying. You belong to your father the devil, and you want to do what your father desires; he was a slayer of men from the very beginning, and he has no place in the truth because there is no truth in him: when he tells a lie, he is expressing his own nature, for he is a liar
45 and the father of lies. It is because I tell the truth, that
46 you do not believe me. Which of you can convict me of sin? If I tell the truth, why do you not believe me?
47 He who belongs to God listens to the words of God; you do not listen to them, because you do not belong to God."
48 The Jews retorted, "Are we not right in saying you are a

* Omitting τῆς ἁμαρτίας with D, some evidence from the Latin and Syriac versions, etc. It is a gloss which disturbs the sense of the passage.

that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Samaritan, you are mad?"
49 Jesus replied, "I am not mad:
I honour my Father and you
50 dishonour me. However, I do
not aim at my own credit;
there is One who cares for my
51 credit, and he is judge. Truly,
truly I tell you, if anyone holds
to what I say, he will never see
52 death." The Jews said to
him, "Now we are sure you
are mad. Abraham is dead,
and so are all the prophets;
and you declare, 'If anyone
holds to what I say, he will
53 never taste death'! Are you
greater than our father Abra-
ham? He is dead, and the
prophets are dead. Who do
54 you claim to be?" Jesus
replied, "Were I to glorify
myself, my glory would be no-
thing; it is my Father who
glorifies me; you say 'He is
55 our God,' but you do not under-
stand him. I know him. Were
I to say, 'I do not know him,'
I would be a liar like your-
selves; but I do know him and
56 I hold to his word. Your
father Abraham exulted that
he was to see my Day: he
did see it and he rejoiced."
57 Then said the Jews to him,
"You are not fifty years old,
and Abraham has seen you?" *
58 "Truly, truly I tell you," said
Jesus,
"I have existed before Abra-
ham was born."
59 At this they picked up
stones to throw at him,
but Jesus concealed himself
and made his way out of the
temple.

* Reading ἑώρακέν σε with ℵ and the Sinaitic Syriac, etc.—"leçon plus naturelle peut-être que la leçon commune, mais qui a pu choquer, parce qu'elle semble mettre Abraham au-dessus du Christ" (Loisy).

CHAPTER IX

1 AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this

CHAPTER IX

1 As he passed along he saw a man who had been blind
2 from his birth; and his disciples asked him, "Rabbi, for whose sin—for his own or for

man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

his parents'—was he born
3 blind?" Jesus replied, "Neither for his own sin nor for his parents'—it was to let the work of God be illustrated
4 in him. While daylight lasts, we must be busy with the work of God: night comes, when no
5 one can do any work. When I am in the world, I am light
6 for the world." With these words he spat on the ground and made clay with the saliva, which he smeared on the man's
7 eyes, saying, "Go and wash them in the pool of Siloam" (Siloam meaning 'sent'). So off he went and washed them,
8 and went home seeing. Whereupon the neighbours and those to whom he had been a familiar sight as a beggar, said, "Is this not the man who used to
9 sit and beg?" Some said, "It is"; others said, "No, but it is like him." He said, "I am the man."

10 So they asked him, "How
11 were your eyes opened?" He replied,

"The man they call Jesus made some clay and smeared my eyes with it and told me, 'Go and wash them in Siloam'; so I went and washed them, and I got my sight."

12 "Where is he?" they asked; he answered, "I do not know."

13 They brought him before the Pharisees, this man who had once been blind.

14 Now it was on the sabbath day that Jesus had made clay and opened his eyes.

15 So the Pharisees asked him again how he had regained his sight, and he told them, "He smeared some clay on my eyes, and I washed them, and now I can see."

16 Then said some of the Pharisees, "This man is not from God, for he does not keep the sabbath"; others said, "How can a sinner perform such Signs?" They were divided

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God

17 on this. So they asked the blind man once more, "What have you to say about him, for opening your eyes?" The man replied, "I say he is a
18 prophet." Now the Jews would not believe he had been born blind and had regained his sight, till they summoned the parents of the man who had
19 regained his sight and asked them, "Is this your son, the son you declare was born blind? How is it that he can
20 see now?" His parents answered, "This is our son, and he was born blind; we know
21 that. But how he can see to-day, we do not know, nor do we know who opened his eyes. Ask himself; he is of age, he
22 can speak for himself." (His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed him to be Christ should be excom-
23 municated. That was why the man's parents said, "He
24 is of age, ask himself.") So the man born blind was summoned a second time, and told, "Now give God the praise; this man, we know quite well,
25 is only a sinner." To which he replied, "I do not know whether he is a sinner; one thing I do know, that once I was blind and now I can see."
26 "What did he do to you?" they repeated; "How did he
27 open your eyes?" He retorted, "I have told you that already, and you would not listen to me. Why do you want to hear it over again? Do you want to be disciples of
28 his?" Then they stormed at him: "You are his disciple,
29 we are disciples of Moses! We know God spoke to Moses, but we do not know where this
30 fellow comes from." The man replied to them, "Well, this is astonishing! You do not know where he comes from, and yet
31 he has opened my eyes! God,

heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X

1 VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

we know, does not listen to sinners; he listens to anyone who is devout and who obeys
32 his will. It is unheard of, since the world began, that anyone should open a blind
33 man's eyes. If this man were not from God, he could do
34 nothing." They retorted, "And so you would teach us—you, born in utter depravity!" Then they expelled him.

35 Jesus heard that they had expelled him, and on meeting him he said, "You believe
36 in the Son of man?"* "Who is that, sir?" said the man, "tell me, that I may believe in him."

37 "You have seen him," Jesus said, "he is talking
38 to you." He said, "I do believe, Lord"—and he worshipped him.

39 Then said Jesus, "It is for judgment that I have come into this world, to make the sightless see, to make the seeing blind."

40 On hearing this the Pharisees who were beside him asked,
41 "And are we blind?" Jesus replied, "If you were blind, you would not be guilty; but, as it is, you claim to have sight—and so your sin remains." †

19 The Jews were again divided
20 over these words. A number of them said, "He is mad.
21 Why listen to him?" Others said, "These are not a madman's words. Can a madman open the eyes of the blind?"

22 Then came the festival of Dedication at Jerusalem; it
23 was winter, and Jesus used to walk inside the temple, in the
24 portico of Solomon. So the Jews gathered round him and asked, "How long are you going to keep us in suspense? If you are the Christ, tell us
25 plainly." Jesus replied, "I

* Reading ἀνθρώπου instead of θεοῦ.

† Transposing x. 19–29, for the sake of sequence, to the close of ch. ix.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

have told you, but you do not believe; the deeds I do in the name of my Father testify to
26 me, but you do not believe, because you do not belong to
27 my sheep. My sheep listen to
28 my voice, and I know them and they follow me; and I give them eternal life; they will never perish, and no one will snatch them out of my hand.
29 My Father who * gave me them is stronger than all, and no one can snatch anything out of the Father's hand.

* Reading ὃς . . . μείζων with ℵ 1, the Syriac versions, etc.

CHAPTER X

1 TRULY, truly I tell you, he who does not enter the sheepfold by the gate but climbs up somewhere else, he is a thief
2 and a robber; he who enters by the gate is the shepherd of
3 the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice; he calls his sheep by name and leads them out.
4 When he has brought all his sheep outside, he goes in front of them, and the sheep follow him because they
5 know his voice; they will not follow a stranger, they will run from him, because they do not know the voice of stran-
6 gers." Jesus told them this allegory, but they did not understand what he was saying
7 to them; so he said to them again, "Truly, truly I tell you, I am the shepherd † of the
8 sheep; all who ever came before me have been thieves and robbers—but the sheep
9 would not listen to them. (I am the Gate; whoever enters by me will be saved, he will go in and out and find pasture.)

† ὁ ποιμὴν must be read here instead of ἡ θύρα, for the sake of the sense, although it seems to have been preserved by the Sahidic version alone.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

10 The thief only comes to steal, to slay, and to destroy: I have come that they may have life
11 and have it to the full. I am the good shepherd; a good shepherd lays down his own
12 life for the sheep. The hired man, who is not the shepherd and does not own the sheep, deserts them when he sees the wolf coming; he runs away, leaving the wolf to tear and
13 scatter them, just because he is a hired man, who has no in-
14 terest in the sheep. I am the good shepherd, I know my sheep and my sheep know me
15 (just as the Father knows me and I know the Father,) and I lay down my life for
16 the sheep. I have other sheep, too, which do not belong to this fold; I must bring them also, and they will listen to my voice; so it will be one flock,
17 one shepherd. This is why my Father loves me, because I lay down my life to take it up
18 again. No one takes it from me, I lay it down of my own accord: I have power to lay it down and also power to take it up again; I have my Father's
30 orders for this. *I and my Father are one—."
31 The Jews again caught up
32 stones to stone him. Jesus replied, "I have let you see many a good deed of God; for which of them do you mean to stone
33 me?" The Jews retorted, "We mean to stone you, not for a good deed, but for blasphemy, because you, a mere man, make yourself God."
34 Jesus answered, "Is it not written in your Law, '*I said,*
35 *you are gods*'? If the Law said they were gods, to whom the word of God came—and scrip-
36 ture cannot be broken—do you mean to tell me, whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am God's Son'?

* See note, p. 251.

37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.
39 Therefore they sought again to take him: but he escaped out of their hand,
40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.
41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
42 And many believed on him there.

37 If I am not doing the deeds of my Father, do not
38 believe me; but if I am, then believe the deeds, though you will not believe me—that you may learn and understand that the Father is in me and I am in the Father."
39 Once more they tried to arrest him, but he escaped their hands
40 and went across the Jordan, back to the spot where John had baptized at first. There
41 he stayed; and many came to him, saying, "John did not perform any Sign, but all he ever said about this man was true."
42 And many believed in him there.

CHAPTER XI

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.
2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.
7 Then after that saith he to *his* disciples, Let us go into Judæa again.
8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth

CHAPTER XI

1 Now there was a man ill, Lazarus of Bethany—the village of Mary and her sister
2 Martha. (The Mary whose brother Lazarus was ill was the Mary who anointed the Lord with perfume and wiped his
5 feet with her hair.) Jesus loved Martha and her sister
3 and Lazarus; * so the sisters sent to him, saying; "Lord, he
4 whom you love is ill." When Jesus heard it, he said, "This illness is not to end in death; the end of it is the glory of God, that the Son of God may be
6 glorified thereby." So, when he heard of the illness, he stayed where he was for two
7 days; then, after that, he said to the disciples, "Let us go
8 back to Judaea." "Rabbi," said the disciples, "the Jews were trying to stone you only the other day; are you going
9 back there?" Jesus replied, "Are there not twelve hours in the day?

If one walks during the day
he does not stumble,
for he sees the light of this
world:

* I venture to restore ver. 5 to what appears to have been its original position between vers. 2 and 4.

not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

10 but if one walks during
the night he does
stumble,
for the light is not in
him."

11 This he said, then added,
"Our friend Lazarus has
fallen asleep; I am going
to waken him."

12 "Lord," said the dis-
ciples, "if he has fallen
asleep, he will get better."

13 Jesus, however, had been
speaking of his death; but
as they imagined he meant
14 natural sleep, he then told
them plainly, "Lazarus is
15 dead; and for your sakes
I am glad I was not there,
that you may believe.
Come now, let us go to
16 him." Whereupon Thomas
(called 'the Twin') said to
his fellow-disciples, "Let us
go too, let us die along with
him!"

17 Now when Jesus arrived,
he found that Lazarus had
been buried for four days.*
20 Then Martha, hearing of
the arrival of Jesus, went
out to meet him, while
21 Mary sat at home. Said
Martha to Jesus, "Had
you been here, Lord, my
brother would not have
22 died. But now—well, I
know whatever you ask
God for he will grant
you."

23 Jesus said to her, "Your
brother will rise again."
24 "I know," said Martha,
"he will rise at the resur-
rection, on the last day."
25 Jesus said to her, "I am
myself resurrection and life:
he who believes in me
will live, even if he
dies,
26 and no one who lives and
believes in me will ever
die.
27 You believe that?" "Yes,

* Another case of displacement; vers. 18 and 19 seem originally to have lain between vers. 30 and 31.

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Lord," she said, "I do believe you are the Christ, the Son of God, who was to come into the
28 world"—and with these words she went off to call her sister Mary, telling her secretly, "The Teacher is here, and he is
29 calling for you." So, on hearing this, Mary rose hurriedly
30 and went to him. Jesus had not entered the village yet, he was still at the spot where
18 Martha had met him. Now as Bethany is not far from Jerusalem, only about two miles
19 away, a number of Jews had gone to condole with Martha and Mary about their brother; *
31 and when the Jews who were condoling with her inside the house noticed her rise hurriedly and go out, they followed her, as they imagined she was going
32 to wail at the tomb. But when Mary came to where Jesus was and saw him, she dropped at his feet, crying, "Had you been here, Lord, my brother would not have died."

33 Now when Jesus saw her wailing and saw the Jews who accompanied her wailing, he chafed in spirit and was
34 disquieted. "Where have you laid him?" he asked. They answered, "Come and see, sir."

35 Jesus burst into tears.

36 Whereupon the Jews said, "See how he loved him!"—
37 though some of them asked, "Could he not have prevented him from dying, when he could open a blind man's eyes?"
38 This made Jesus chafe afresh, so he went to the tomb; it was a cave with a boulder to close it.
39 Jesus said, "Remove the boulder." "Lord," said Martha, the dead man's sister, "he will be stinking by this time; he has been dead four days."
40 "Did I not tell you," said Jesus, "if you will only believe, you shall see the glory of

* See note, p. 255.

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country

41 God?" Then they removed the boulder, and Jesus, lifting his eyes to heaven, said, "Father, I thank thee for
42 listening to me. (I knew thou wouldst always listen to me, but I spoke on account of the crowd around, that they might believe thou hast sent me.)"
43 So saying, he exclaimed with a loud cry, "Lazarus, come
44 out!" Out came the dead man, his feet and hands swathed in bandages, and his face tied up with a towel. Jesus said, "Untie him, and let him move."

45 Now a number of the Jews who had come to visit Mary and who witnessed what he had
46 done, believed in him. But some of them went off to the Pharisees and told them what
47 Jesus had done; whereupon the high priests and the Pharisees called a meeting of the Sanhedrin. "Whatever is to be done?" they said. "The fellow is performing a number
48 of Signs. If we let him alone, like this, everybody will believe in him, and then the Romans will come and suppress our holy Place and our nation."

49 But one of them, Caiaphas, who was high priest that year, said, "You know
50 nothing about it—you do not understand it is in your own interests that one man should die for the People, instead of the whole nation being de-
51 stroyed." (He did not say this simply of his own accord; he was high priest that year, and his words were a prophecy that Jesus was to die for the nation,
52 and not merely for the nation but to gather into one the scattered children of God.)
53 So from that day their plan
54 was to kill him. Accordingly Jesus no longer appeared in public among the Jews, but withdrew to the country adjoining the desert, to a town

near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

called Ephraim; there he stayed with the disciples.

55 Now the passover of the Jews was near, and many people went up from the country to Jerusalem, to purify themselves before the passover.

56 They looked out for Jesus, and as they stood in the temple they said to one another, "What do you think? Do you think he will not come up

57 to the festival?" (The high priests and the Pharisees had given orders that they were to be informed, if anyone found out where he was, so that they might arrest him.)

CHAPTER XII

1 THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see

CHAPTER XII

1 SIX days before the festival, Jesus came to Bethany, where Lazarus stayed (whom Jesus had raised from the dead).

2 They gave a supper for him there; Martha waited on him, and Lazarus was among those who reclined at table beside

3 him. Then Mary, taking a pound of expensive perfume, real nard, anointed the feet of Jesus and wiped his feet with her hair, till the house was filled with the scent of the perfume.

4 One of his disciples, Judas Iscariot (who was to betray him), said,

5 "Why was not this perfume sold for ten pounds, and the money given to the poor?"

6 (Not that he cared for the poor; he said this because he was a thief, and because he carried the money-box and pilfered what was put in.)

7 Then said Jesus, "Let her alone, let her keep what she has for the day of my burial.

8 You have always the poor beside you, but you have not always me."

9 Now the great mass of the Jews learned he was there, and they came not only on account of Jesus but to see Lazarus

Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth

whom he had raised from the dead.

10 So the high priests planned
11 to kill Lazarus as well, since it was owing to him that a number of the Jews went away and believed in Jesus.

12 Next day the great mass of people who had come up for the festival heard that Jesus
13 was entering Jerusalem, and taking palm-branches they went out to meet him, shouting,

"*Hosanna:*
Blessed be he who comes in the Lord's name,
the king of Israel!"

14 And Jesus came across a young ass and seated himself on it; as it is written,

15 *Fear not, daughter of Sion;*
here is your king coming,
seated on an ass's colt.

16 (His disciples did not understand this at first; but when Jesus was glorified, then they remembered this had been written of him and had happened to him.)

17 Now the people who were with him when he called Lazarus from the tomb and raised him from the dead,
18 testified to it; and that was why the crowd went out to meet him, because they heard he had performed this Sign.
19 Then said the Pharisees to one another, "You see, you can do nothing! Look, the world has gone after him."

20 Now there were some Greeks among those who had come up to worship at the festival;
21 they came to Philip of Bethsaida in Galilee and appealed to him, saying, "Sir, we want to
22 see Jesus." Philip went and told Andrew; Andrew and Philip went and told Jesus.
23 And Jesus answered, "The hour has come for the Son of
24 man to be glorified. Truly, truly I tell you, unless a grain of wheat falls into the earth and dies, it remains a single

alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the

grain; but if it dies, it bears
25 rich fruit. He who loves his life loses it, and he who cares not for his life in this world will preserve it for eternal life.
26 If anyone serves me, let him
follow me,
and where I am, there shall
my servant be also:
if anyone serves me,
my Father will honour
him.
27 *My soul is now disquieted.* What am I to say? 'Father,
save me from this hour'?
Nay, it is something else that
28 has brought me to this hour: I will say, 'Father, glorify thy name.'" Then came a voice from heaven, "I have glorified it, and I will glorify it again."
29 When they heard the sound, the people standing by said it had thundered; others said, "An angel spoke to him."
30 Jesus answered, "This voice did not come for my sake but
31 for yours. Now is this world to be judged; now the Prince of this world will be expelled.
32 But I, when I am lifted up from the earth, will draw all men to
33 myself." (By this he indicated the kind of death he was
34 to die.) So the people answered, "We have learned from the Law that the Christ is to remain for ever; what do you mean by saying that the Son of man must be lifted up? Who
35 is this Son of man?" Then Jesus said to them, "The Light will shine among you for a little longer yet; walk while you have the Light, that the darkness may not overtake you. He who walks in the dark does not know where he is going.
36 While you have the Light, believe in the Light, that you may be sons of the Light." *
44 And Jesus cried aloud, "He who believes in me believes not in me but in him who sent me,
45 and he who beholds me beholds

* Restoring vers. 44–50 to their original position in the middle of ver. 36.

prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

46 him who sent me. I have
come as light into the world,
that no one who believes in me
47 may remain in the dark. If
anyone hears my words and
does not keep them, it is not I
who judge him; for I have not
come to judge the world but to
48 save the world. He who re-
jects me and will not receive
my words has indeed a judge:
the word I have spoken will
judge him on the last day,
49 for I have not spoken of my
own accord—the Father who
sent me, he it was who ordered
me what to say and what to
50 speak. And I know his orders
mean eternal life. Therefore
when I speak, I speak as the
36 Father has told me." * With
these words Jesus went away
and hid from them.

37 Now for all the Signs he had
performed before them, they
38 did not believe in him—that
the word spoken by the pro-
phet Isaiah might be fulfilled:

Lord, who has believed what
they heard from us?
And to whom has the arm of
the Lord been revealed?

39 This was why they could not
believe; for Isaiah again said,

40 *He has blinded their eyes*
and made their hearts insen-
sible,
to prevent them seeing with
their eyes and under-
standing with their hearts
and turning for me to
cure them.

41 (Isaiah said this because he
saw his glory and spoke of
42 him.) Still, a number even of
the authorities believed in
him, though they would not
confess it on account of the
Pharisees, in case of being
43 excommunicated; they pre-
ferred the approval of men to
the approval of God.

* See note, p. 260.

CHAPTER XIII

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet;

CHAPTER XIII

1 Now before the passover festival Jesus knew the time had come for him to pass from this world to the Father. He had loved his own in this world and he loved
2 them to the end; so at supper, knowing that though the devil had suggested to Judas Iscariot, Simon's son,
3 to betray him, the Father had put everything into his hands—knowing that he had come from God and was
4 going to God, he rose from table, laid aside his robe, and tied a towel round
5 him, then poured water into a basin, and began to wash the feet of the disciples, wiping them with the towel he had tied round him.
6 He came to Simon Peter. "Lord," said he, "you to
7 wash my feet!" Jesus answered him, "You do not understand just now what I am doing, but you will understand it later on."
8 Said Peter, "You will never wash my feet, never!" "Unless I wash you," Jesus replied, "you will not share my lot."
9 "Lord," said Simon Peter, "then wash not only my feet but my hands and head."
10 Jesus said, "He who has bathed only needs to have his feet washed; he is clean all over. And you are clean
11 —but not all of you" (he knew the traitor; that was why he said, "You are not all
12 clean"). Then, after washing their feet and putting on his robe, he lay down again. "Do you know," he said to them, "what I have
13 been doing to you? You call me Teacher and Lord, and you are right: that is what I am.
14 Well, if I have washed your feet, I who am your Lord

ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that

and Teacher, you are bound to
15 wash one another's feet; for I have been setting you an example, that you should do what I have done to you.
16 Truly, truly I tell you, a servant is not greater than his master, nor is a messenger greater than he who sent him.
17 If you know all this, blessed are you if you really do it.
18 When I say 'you,' I do not mean you all; I know the men of my choice, and I made my choice that this scripture might be fulfilled, *he who eats my bread has lifted up his heel against me.*
19 I am telling you this now, before it occurs, so that when it has occurred you may
20 believe who I am. (Truly, truly I tell you,
he who receives anyone I send receives me,
and he who receives me receives him who sent me.)"
21 On saying this Jesus was disquieted in spirit: he testified and said, "Truly, truly I tell you, one of you will betray
22 me." The disciples looked at each other, at a loss to know
23 which of them he meant. As one of his disciples was reclining on his breast—he was the
24 favourite of Jesus—Peter nodded to him, saying, "Tell us
25 who he means." The disciple just leant back on the breast of Jesus and said,
26 "Lord, who is it?" Jesus answered, "The man I am going to give this piece of bread to, when I dip it in the dish." Then he took the piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot;
27 and when he took the bread, at that moment Satan entered him. Then Jesus told him, "Be quick with what you have
28 to do." (None of those at table understood why he said
29 this to him; some of them thought that as Judas kept the money-box, Jesus told him to

Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV

1 LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

buy what they needed for the festival or to give something to the poor.)

30 So Judas went out immediately after taking the bread. And it was night.

31 When he had gone out, Jesus said,*

CHAPTER XV

1 "I AM the real Vine, and
2 my Father is the vinedresser; he cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit.
3 You are already clean, by
4 the word I have spoken to you. Remain in me, as I remain in you: just as a branch cannot bear fruit by itself, without remaining on the vine, neither can you, unless you remain in me.
5 I am the vine, you are the branches. He who remains in me, as I in him, bears rich fruit (because apart from me you can do no-
6 thing). If anyone does not remain in me he is thrown aside like a branch and he withers up; then the branches are gathered and thrown into the fire to be burned.
7 If you remain in me and my words remain in you, then ask whatever you like and
8 you shall have it. As you bear rich fruit and prove yourselves my disciples, my
9 Father is glorified. As the Father has loved me, so I have loved you; remain within my love.
10 If you keep my commands you will remain within my love, just as I have kept my Father's commands and remain within his love.
11 I have told you this, that my

* Chapters xv. and xvi. are restored to their original position in the middle of ver. 31.

4 And whither I go ye know, and the way ye know.
5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?
10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.
12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.
13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, I will do *it*.
15 ¶ If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

joy may be within you and your joy complete.
12 This is my command: you are to love one another as I
13 have loved you. To lay life down for his friends, man has no greater love than that.
14 You are my friends—if you
15 do what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned from my Father.
16 You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit—fruit that lasts, so that the Father may grant you whatever you ask in my name.
17 This is what I command you, to love one another.
18 If the world hates you, re-
19 member it hated me first. If you belonged to the world, the world would love what it owned; it is because you do not belong to the world, because I have chosen you from the world, that the world hates
20 you. Remember what I told you, 'A servant is not greater than his master.'

If they persecuted me, they will persecute you;
if they hold to my word, they will hold to yours.

21 They will do all this to you on account of my name, because they know not him who sent
22 me. They would not be guilty, if I had not come and spoken to them; but, as it is, they have no excuse for their sin—
23 he who hates me hates my
24 Father also. They would not be guilty, if I had not done deeds among them such as no one has ever done; but, as it is, they have seen—and they have hated—both me and my
25 Father. It is that the word written in their Law may be

18 I will not leave you comfortless: I will come to you.
19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.
21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
25 These things have I spoken unto you, being *yet* present with you.
26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

fulfilled: *they hated me for no cause.*

26 When the Helper comes, whom I will send to you from the Father, even the Spirit of truth which issues from the Father, he will bear witness to
27 me; and you too are witnesses, for you have been with me from the very beginning.

CHAPTER XVI

1 I HAVE told you all this, to keep you from being repelled.
2 They will excommunicate you; indeed the time is coming when anyone who kills you will imagine he is performing a
3 service to God. This they will do to you, because they have not known the Father nor me.
4 I have told you all this, so that when the time for it arrives, you may remember what I said to you. I did not tell you about this at the beginning, because I was with you then; but now I am going to
5 him who sent me. And yet not one of you asks, 'Where
6 are you going?' No, your heart is full of sorrow at what
7 I have told you. Yet—I am telling you the truth—my going is for your good. If I do not depart, the Helper will not come to you; whereas if I go, I will send him to you.
8 And when he comes, he will convict the world, convincing men of sin, of righteousness,
9 and of judgment: of sin, be-
10 cause they do not believe in me; of righteousness, because I go to the Father and you see
11 me no more; of judgment, because the Prince of this world
12 has been judged. I have still much to say to you, but you
13 cannot bear it just now. However, when the Spirit of truth comes, he will lead you into all

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV

1 I AM the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.
3 Now ye are clean through the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9 As the Father hath loved me, so have I loved you: continue ye in my love.
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
12 This is my commandment, That ye love one another, as I have loved you.

the truth; for he will not speak of his own accord, he will say whatever he is told, and he will disclose to you what is to come.
14 He will glorify me, for he will draw upon what is mine and
15 disclose it to you. All that the Father has is mine; that is why I say, 'he will draw upon what is mine and disclose it to you.'
16 In a little while, you will behold me no longer; then, after
17 a little, you shall see me." So some of his disciples said to one another, "What does he mean by telling us, 'In a little while, you shall behold me no longer; then, after a little, you shall see me'? and, 'I go to
18 the Father'?" They said, "What is the meaning of 'In a little'? We do not understand what he is saying."
19 Jesus knew they wanted to ask him; so he said to them, "Is this what you are discussing together, why I said, 'In a little while, you will not see me: then, after a little, you shall see me'?
20 Truly, truly I tell you, you will be wailing and lamenting while the world is rejoicing; you will be sorrowful, but then your sorrow will be changed into joy.
21 When a woman is in labour she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world.
22 So with you. Just now you are in sorrow, but I shall see you again and your heart will rejoice—with a joy that no one can take from you.
23 And on that day you will not ask me any questions. Truly, truly I tell you, whatever you ask the Father, he will give you
24 in my name; hitherto you have asked nothing in my

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is name; ask and you will receive, that your joy may be
25 full. I have told you this in figures, but the time is coming when I shall speak to you in figures no longer; I shall let you know plainly about the
26 Father. On that day you will ask in my name, and I do not say to you I will ask the Father
27 on your behalf; for the Father loves you himself, because you have loved me and believed that I came forth from
28 God. From the Father I came and I entered the world; again, I leave the world and I
29 go to the Father." His disciples said, "Now, you are talking plainly at last, not
30 speaking in figures. Now we are sure you know everything, and need no one to put questions to you. This makes us believe you have come forth from God."
31 Jesus replied, "You believe it, at last?
32 Behold, the time is coming, it has come already, when you will be scattered to your homes, every one of you, leaving me alone.

But I am not alone, for the Father is with me.
33 I have said all this to you that in me you may have peace; in the world you have trouble, but courage! I have conquered the world.*
31 Now at last the Son of man is glorified, and in him God is
32 glorified: [if God is glorified in him,] God will glorify him in Himself and glorify him at
33 once. My dear children, I am only to be with you a little longer; then you will look for me, and, as I told the Jews I tell you now, where I go you
34 cannot come. I give you a new command, to love one another —as I have loved you, you are
35 to love one another. By this

* The sequence of xiii. 31 is now resumed (see above, note on p. 264).

come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:
27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI

1 THESE things have I spoken unto you, that ye should not be offended.
2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3 And these things will they do unto you, because they have not known the Father, nor me.
4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6 But because I have said these things unto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;
11 Of judgment, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak:

everyone will recognize that you are my disciples, if you have love one for another."
36 "Lord," said Simon Peter, "where are you going?" Jesus replied, "I am going where you cannot follow me at present; later on you will follow me."
37 "Lord," said Peter, "why cannot I follow you just now? I will lay down my life for you."
38 Jesus replied,
"Lay down your life for me? Truly, truly I tell you, before the cock crows, you will have disowned me thrice over.

CHAPTER XIV

1 LET not your hearts be disquieted; you believe—believe in God and also in me.
2 In my Father's house there are many abodes; were it not so, would I have told you I was going to prepare a place for
3 you? And when I go and prepare a place for you, I will come back and take you to be with me, so that you may be
4 where I am. And you know
5 the way to where I am going."
"Lord," said Thomas, "we do not know where you are going, and how are we to know the
6 way?" Jesus said to him, "I am the real and living way: no one comes to the Father
7 except by means of me. If you knew me, you would know my Father too. You know him now and you have seen
8 him." "Lord," said Philip, "let us see the Father; that is
9 all we want." Jesus said to him, "Philip, have I been with you all this time, and yet you do not understand me? He who has seen me has seen the Father. What do you mean by saying, 'Let us see the
10 Father'? Do you not believe I am in the Father and the

and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken

Father is in me? The words I speak to you all I do not speak of my own accord; it is the Father who remains ever in me, who is performing his own deeds.

11 Believe me, I am in the Father and the Father is in me:—or else, believe because of the deeds themselves.

12 Truly, truly I tell you, he who believes in me will do the very deeds I do, and still greater deeds than these. For

13 I am going to the Father, and I will do whatever you ask in my name, that the Father may

14 be glorified in the Son; I will do whatever you ask me in my name.

15 If you love me you will

16 keep my commands, and I will ask the Father to give you another Helper to be with

17 you for ever, even the Spirit of truth: the world cannot receive him, because it neither sees nor knows him, but you know him, because he remains with you and will be within

18 you. I will not leave you forlorn; I am coming to you.

19 A little while longer and the world will see me no more; but you will see me because I am living and you will be living too.

20 You will understand, on that day, that I am in my Father and you are in me and I am in

21 you. He who possesses my commands and obeys them is he who loves me, and he who loves me will be loved by my Father, and I will love him and appear to him."

22 "Lord," said Judas (not Judas Iscariot), "why is it that you are to appear to us, and not to the world?"

23 Jesus answered, "If anyone loves me he will obey my word, and my Father will love him, and we will come to him and take up our abode

24 with him. He who does not love me does not obey my

unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII

1 THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

word; and what you hear me say is not my word but the word of the Father who sent me.

25 I have told you all this while
26 I am still with you, but the Helper, the holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have said.

27 Peace I leave to you,
my peace I give to you;
I give it not
as the world gives its 'Peace!'
Let not your hearts be disquieted or timid.

28 You heard me tell you I was going away and coming back to you; if you loved me, you would rejoice that I am going to the Father—for the Father is greater than I am.

29 I tell you this now, before it occurs, so that, when it does occur, you may believe.

30 I will no longer talk much with you, for the Prince of this world is coming. He
31 has no hold on me; his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered. Rise, let us be going." *

* See note, p. 264.

CHAPTER XVII

1 So Jesus spoke; then, lifting his eyes to heaven, he said:

"Father, the time has now come; glorify thy Son that thy Son may glorify thee,
2 since thou hast granted him power over all flesh to give eternal life to all whom thou
3 hast given to him. And this is eternal life, that they know thee, the only real God, and him whom thou hast sent, even
4 Jesus Christ. I have glorified thee on earth by accomplishing the work thou gavest me to do;

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify

5 now, Father, glorify me in thy presence with the glory which I enjoyed in thy presence be-
6 fore the world began. I have made thy Name known to the men whom thou hast given to me from the world (thine they were, and thou gavest them to me), and they have held to thy
7 word. They know now that whatever thou hast given me
8 comes from thee, for I have given them the words thou gavest me and they have received them; they are now sure that I came from thee and believe that thou didst send me.

9 I pray for them—not for the world but for those whom thou hast given me do I pray; for
10 they are thine (all mine is thine and thine is mine), and I am
11 glorified in them. I am to be in the world no longer, but they are to be in the world; I come to thee. Holy Father, keep them by the power of thy Name which thou has given me, that they may be one as we are
12 one. When I was with them, I kept them by the power of thy Name which thou hast given me; I guarded them, and not one of them perished—only the son of perdition, that the scripture might be fulfilled.
13 But now I come to thee (I speak thus in the world that they may have my joy com-
14 plete within them). I have given them thy word, and the world has hated them because they do not belong to the world any more than I belong to the
15 world. I pray not that thou wilt take them out of the world, but that thou wilt keep them
16 from the evil one. They do not belong to the world any more than I belong to the
17 world. Consecrate them by thy truth: thy word is truth.
18 As thou hast sent me into the world, so have I sent them into
19 the world, and for their sake I consecrate myself that they may

myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

be consecrated by the truth.
20 Nor do I pray for them alone,
but for all who believe in me
21 by their spoken word; may
they all be one! As thou,
Father, art in me and I in thee,
so may they be in us—that
the world may believe thou
22 hast sent me. Yea, I have
given them the glory thou
gavest me, that they may be
23 one as we are one—I in them
and thou in me—that they may
be made perfectly one, so that
the world may recognize that
thou hast sent me and hast
loved them as thou hast loved
24 me. Father, it is my will that
these, thy gift to me, may be
beside me where I am, to be-
hold my glory which thou hast
given me, because thou lovedst
me before the foundation of the
25 world. O just Father, though
the world has not known thee,
I have known * thee, and they
have known that thou hast
sent me; so have I declared,
so will I declare, thy Name to
them, that the love with which
thou hast loved me may be in
them, and I in them."

* The English perfect is the least inadequate rendering of the Greek aorist here. Luther, however, prefers the present. "Ich kenne Dich, und diese erkennen. . . ."

CHAPTER XVIII

1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him,

CHAPTER XVIII

1 HAVING said this, Jesus
went out with his disciples
across the Kidron ravine to an
orchard, which he entered in
the company of his disciples.
2 Judas the traitor also knew the
spot, for Jesus and his disciples
often met there.
3 So after procuring troops
and some attendants belonging
to the high priests and the
Pharisees, Judas went there
with lanterns and torches and
weapons.
4 Then Jesus, who knew every-
thing that was to happen to

went forth, and said unto them, Whom seek ye ?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye ? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he* : if therefore ye seek me, let these go their way :

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first ; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple : that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples ? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals ; for it was cold :

him, came forward and asked them, " Who are you looking
5 for ? " " Jesus the Nazarene," they replied. Jesus said, " I am he." (And Judas the traitor was standing beside them.)
6 When he said, " I am he," they fell back and dropped to
7 the ground ; so he asked them once more, " Who are you looking for ? " And when they replied, " Jesus the Nazarene,"
8 he answered, " I told you that I am he ; if it is me you are looking for, let these men
9 get away " (this was to fulfil his own word : ' I did not lose a single one of those whom thou
10 didst give me '). Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear (the servant's name was
11 Malchus) ; whereupon Jesus said to Peter, " Sheathe your sword. Am I not to drink the cup which the Father has handed me ? "

12 So the troops and their commander and the Jewish attend-
13 ants seized Jesus, bound him, and brought him first of all to Annas (for Annas was the father-in-law of Caiaphas, who
14 was high priest that year—the Caiaphas who had advised the Jews that it was for their interests that one man should die
19 for the people).* Then the high priest questioned Jesus about his disciples and about
20 his teaching. Jesus answered, " I have spoken openly to the world ; I have always taught in the synagogues and in the temple, where all Jews gather ; I have said nothing in secret.
21 Why ask me ? Ask my hear-
22 ers what I have said to them ; they know what I said." As he said this, one of the attendants who stood by gave him a blow, saying, " Is that how you answer the high priest ? "

* Transposing vers. 19–24 to a position between vers. 14 and 15.

and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews

23 "If I have said anything wrong," replied Jesus, "prove it; if I said what was true,
24 why strike me?" Then Annas had him bound and sent him to Caiaphas the high priest.*
15 Simon Peter followed Jesus along with another disciple; and as this disciple was an acquaintance of the high priest, he passed into the courtyard of the high priest
16 with Jesus, while Peter stood outside at the door. Then this other disciple, who was an acquaintance of the high priest, came out and spoke to the woman at the door, and
17 brought Peter inside. The maidservant at the door then said to Peter, "Are you not one of this fellow's disciples?"
18 He said, "No." Now the servants and the attendants were standing and warming themselves at a charcoal fire which they had lit (for it was cold), and Peter also stood beside them and warmed himself.
25 They asked him, "Are you not one of his disciples?" He
26 denied it, saying, "No." Said one of the high priest's servants, a kinsman of the man whose ear had been cut off by Peter, "Did I not see you with
27 him in the orchard?" Again Peter denied it. And at that very moment the cock crowed.
28 Then from the house of Caiaphas they took Jesus to the praetorium. (It was early morning.) They would not enter the praetorium themselves, in case of being ceremonially defiled, for they
29 wanted to eat the passover; so Pilate came outside to them and asked, "What charge do you bring against this man?"
30 They retorted, "If he had not been a criminal, we would not have handed him over to you."
31 Then said Pilate, "Take him yourselves, and sentence him according to your own Law."

* See note, p. 274.

therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX

1 THEN Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

The Jews said, "We have no right to put anyone to death"
32 (that the word of Jesus might be fulfilled, by which he had indicated the kind of death he was to die).

33 So Pilate went back inside the praetorium and called Jesus, saying,

"Then you are king of the Jews?"

34 Jesus replied, "Are you saying this of your own accord, or did other people tell you about me?"

35 "Am I a Jew?" said Pilate. "Your own nation and the high priests have handed you over to me. What have you done?"

36 Jesus replied, "My realm does not belong to this world; if my realm did belong to this world, my men would have fought to prevent me being handed over to the Jews. No, my realm lies
37 elsewhere." "So you are a king?" said Pilate, "you!" "Certainly," said Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to
38 my voice." "Truth!" said Pilate, "what is truth!" With these words he went outside to the Jews again and told them, "I cannot find anything wrong
39 about him. But it is your custom that I should release a prisoner for you at the passover. Is it your will that I release you the king of the
40 Jews?" Again they yelled, "No, not him! Bar-Abbas!" Now Bar-Abbas was a robber.

CHAPTER XIX

1 THEN Pilate took Jesus and
2 had him scourged. And the soldiers twisted some thorns into a crown and put it on his head, and arrayed him in a
3 purple robe, marching up to

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

him and shouting, "Hail, king of the Jews!"—and striking
4 him. Again Pilate went out and said to them, "Look, I am bringing him out to you. Understand, I cannot find any-
5 thing wrong about him." So out came Jesus wearing the crown of thorns and the purple robe; and Pilate said, "Here
6 the man* is!" Now when the high priests and their attendants saw him, they yelled. "Crucify him, crucify him!" Pilate said, "Take him and crucify him yourselves! I find nothing wrong about him."
7 The Jews retorted, "But we have a Law, and by [our] Law he is bound to die, because he has made himself out to be
8 God's Son." Now when Pilate heard that, he was still more
9 afraid; he went inside the praetorium again and asked Jesus, "Where do you come from?" Jesus made no reply.
10 Then Pilate said,
"You will not speak to me? Do you not know it is in my power to release you or to crucify you?"
11 Jesus answered, "You would have no power over me, unless it had been granted you from above. So you are less guilty than he who betrayed me to
12 you." This made Pilate anxious to release him, but the Jews yelled, "If you release him, you are no friend of Caesar's! Anyone who makes himself a king is against Caesar!"
13 On hearing this, Pilate brought Jesus out and seated him on the tribunal at a spot called the 'mosaic pavement'—the Hebrew name is
14 Gabbatha (it was the day of Preparation for the passover, about noon). "There is your king!" he said to the Jews.

* The unconscious force of Pilate's words, it has been suggested, might be brought out by rendering either "Here is *the* man!" or, "Here is the Man!"

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

15 Then they yelled, "Off with him! Off with him! Crucify him!" "Crucify your king?" said Pilate. The high priests retorted, "We have no king
16 but Caesar!" Then Pilate handed him over to them to be crucified.

17 So they took Jesus, and he went away, carrying the cross by himself, to the spot called the 'place of the skull'—the Hebrew name is Golgotha;
18 there they crucified him, along with two others, one on each side and Jesus in the middle.
19 Pilate had written an inscription to be put on the cross; what he wrote was, JESUS THE NAZARENE, THE KING OF THE
20 JEWS. Now many of the Jews read this inscription, for the place where Jesus had been crucified was close to the city; besides, the inscription was in
21 Hebrew, Latin, and Greek. So the Jewish high priests said to Pilate, "Do not write, THE KING OF THE JEWS; write, HE SAID I AM THE KING OF THE
22 JEWS." Pilate replied, "What I have written, I have written."

23 Now when the soldiers crucified Jesus they took his clothes and divided them into four parts, one for each soldier. But as the tunic was seamless, woven right down in a single
24 piece, they said to themselves, "Don't let us tear it. Let us draw lots to see who gets it" (that the scripture might be fulfilled,

they distributed my clothes among them,
and drew lots for my raiment).

This was what the soldiers did.

25 Now beside the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. So when Jesus saw his
26 mother and his favourite disciple standing near, he said to his mother, "Woman, there is
27 your son!" Then he said to

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to

the disciple, "Son, there is your mother!" And from that hour the disciple took her to his home.

28 After that, as Jesus knew that everything was now finished and fulfilled, he said (to fulfil the scripture), "*I am thirsty.*"

29 A jug full of vinegar was lying there; so they put a sponge full of vinegar on a spear and held it to his lips.

30 And when Jesus took the vinegar, he said, "It is finished," bowed his head, and gave up his spirit.

31 Now, as it was the day of Preparation, in order to prevent the bodies remaining on the cross during the sabbath (for that sabbath-day was a great day), the Jews asked Pilate to have the legs broken

32 and the bodies removed. So the soldiers went and broke the legs of the first man and of the other man who had been crucified along with him; but when

33 they came to Jesus and saw he was dead already, they did not

34 break his legs; only, one of the soldiers pricked his side with a lance, and out came blood and

35 water in a moment. He who saw it has borne witness (his witness is true; God knows he is telling the truth), that you

36 may believe. For this took place that the scripture might be fulfilled,

Not a bone of him will be broken.

37 And another scripture also says,

They shall look on him whom they have impaled.

38 After this, Joseph of Arimathaea, a disciple of Jesus but a secret disciple—for fear of the Jews—asked Pilate for permission to remove the body of Jesus. And Pilate allowed him.

39 So he went and removed the body, accompanied by Nicodemus (he who had first come to

Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER XX

1 THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

Jesus by night) who brought a mixture of myrrh and aloes, about a hundred pounds of it;
40 they took and wrapped up the body of Jesus in the spices and in bandages, according to the
41 Jewish custom of burial. Now at the spot where he had been crucified there was an orchard, and in the orchard a new tomb where no one had yet been laid;
42 so they put Jesus there, since it was the Jewish day of Preparation, seeing that the tomb was close by.

CHAPTER XX

1 ON the first day of the week Mary of Magdala went early to the tomb, when it was still dark; but as she saw the boulder had been removed
2 from the tomb, she ran off to Simon Peter and to the other disciple, the favourite of Jesus, telling them, "They have taken the master out of the tomb, and we do not know where they have put him!"
3 So Peter and the other disciple
4 set out for the tomb; they both started to run, but the other disciple ran ahead, faster than Peter, and got to the tomb
5 first. He glanced in and saw the bandages lying on the ground, but he did not go inside.
6 Then Simon Peter came after him, and went inside the tomb; he noticed not only that the bandages were
7 lying on the ground but that the napkin which had been round his head was folded up by itself, instead of lying beside the other bandages.
8 Upon this the other disciple, who had reached the tomb first, went inside too, and when he saw for himself he
9 was convinced. (For as yet they did not understand the Scripture that he must
10 rise from the dead.) Then the disciples returned home;

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith

11 but Mary stood sobbing outside the tomb. As she
12 sobbed, she glanced inside the tomb and noticed two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet.

13 "Woman," they said to her, "why are you sobbing?" She said, "Because they have taken away my master, and I do not know where they have put him!"

14 With these words she turned round and noticed Jesus standing—though she did not know it was Jesus.

15 "Woman," said Jesus, "why are you sobbing? Who are you looking for?" Supposing he was the gardener, she said, "Oh, sir, if you carried him away, tell me where you put him, and I will remove him."

16 "Mary!" said Jesus. She started round and said, "Rabboni!" (a Hebrew word mean-
17 ing 'teacher'). Jesus said, "Cease clinging to me. I have not ascended yet to the Father, but go to my brothers and tell them, 'I am ascending to my Father and yours, to my God and yours.'"

18 Away went Mary of Magdala to the disciples with the news, "I have seen the Lord!"—telling them what he had said to her.

19 On the evening of that same day—the first day of the week—though the disciples had gathered within closed doors for fear of the Jews, Jesus entered and stood among them, saying, "Peace be with you!"

20 So saying he showed them his hands and his side; and when the disciples saw the Lord, they
21 rejoiced. Jesus then repeated, "Peace be with you! As the Father sent me forth, I am
22 sending you forth." And with these words he breathed on them, and added, "Receive the

unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee,

23 holy Spirit! If you remit the sins of any, they are remitted: if you retain them, they are retained."

24 Now Thomas, one of the twelve, who was called 'the Twin,' was not with them when

25 Jesus came; and when the rest of the disciples told him, "We have seen the Lord," he said, "Unless I see his hands with the mark of the nails, and put my finger where the nails were, and put my hand into his side, I refuse to believe it."

26 Eight days afterwards his disciples were together again, and Thomas with them. Though the doors were closed, Jesus entered and stood among them, saying, "Peace be with you!"

27 Then he said to Thomas, "Look at my hands, put your finger here; and put your hand here into my side; cease your unbelief and believe."

28 Thomas answered him, "My Lord and my God!"

29 Jesus said to him, "You believe because you have seen me?

Blessed be those who believe though they have never seen me."

30 Many another Sign did Jesus perform in presence of his disciples, which is not recorded in this book;

31 but these Signs are recorded so that you may believe Jesus is the Christ, the Son of God, and believing may have life through his Name.

CHAPTER XXI

1 After that, Jesus disclosed himself once more to the disciples at the sea of Tiberias.

2 It was in this way. Simon Peter, Thomas (who was called 'the Twin'), Nathanael from Cana in Galilee, the two sons

and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

of Zebedaeus, and two other disciples of his, were all together.

3 Simon Peter said to them, "I am going to fish." They said, "We are coming with you too." Off they went and embarked in the boat, but that night they caught nothing.

4 Now at break of day Jesus was standing on the beach (though the disciples did not know it was Jesus).

5 "Lads," said Jesus, "have you got anything?" "No," they answered.

6 So he told them, "Throw your net on the right of the boat, and you will have a take."

At this they threw the net, and now they could not haul
7 it in for the mass of fish. So the disciple who was Jesus' favourite said to Peter, "It is the Lord!"

Hearing it was the Lord, Simon Peter threw on his blouse (he was stripped for work) and
8 jumped into the water, while the rest of the disciples came ashore in the punt (they were not far from land, only about a hundred yards), dragging their
9 netful of fish. When they got to land, they saw a charcoal fire burning, with fish cooking
10 on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught."
11 So Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty three of them; but for all their number the net was not torn.
12 Jesus said, "Come and breakfast." (Not one of the disciples dared to ask him who he was; they knew it was the
13 Lord.) Jesus went and took the bread and gave it to them,
14 and the fish too. This was the third time, now, that Jesus appeared to the disciples after rising from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which

15 Then after breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" "Why, Lord," he said, "you know I love you." "Then feed my lambs," said Jesus.
16 Again he asked him, for the second time, "Simon, son of John, do you love me?" "Why, Lord," he said, "you know I love you." "Then be a shepherd to my sheep," said
17 Jesus. For the third time he asked him, "Simon, son of John, do you love me?" Now Peter was vexed at being asked a third time, "Do you love me?" So he replied, "Lord, you know everything, you can see I love you." Jesus said,
18 "Then feed my sheep. Truly, truly I tell you, you put on your own girdle and went wherever you wanted, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go"
19 (he said this to indicate the kind of death by which Peter would glorify God); then he
20 added, "Follow me." Peter turned round and saw that the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put the question, "Lord,
21 who is to betray you?" So, on catching sight of him, Peter said to Jesus, "And what
22 about him, Lord?" Jesus replied, "If I choose that he should survive till I come back, what does that matter to you?
23 Follow me yourself." This started the report among the brotherhood that the said disciple was not to die. Jesus, however, did not say he was not to die; what he said was, "If I choose that he should survive till I come back, what does that matter to you?"

24 This was the disciple who

testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

bears testimony to these facts and who wrote them down; his testimony, we know, is true.

25 Now there is much else that Jesus did—so much, that if it were written down in detail, I do not suppose the world itself could hold the written records.

THE ACTS OF THE APOSTLES

CHAPTER I

1 THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.
5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.
9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
10 And while they looked sted-

CHAPTER I

1 IN my former volume, Theophilus, I treated all that Jesus began by doing and
2 teaching down to the day when, after issuing his orders by the holy Spirit to the disciples whom he had chosen, he was
3 taken up to heaven. After his sufferings he had shown them that he was alive by a number of proofs, revealing himself to them for forty days and discussing the affairs of
4 God's Realm. Also, as he ate with them, he charged them not to leave Jerusalem but to wait for what the Father promised—"for what you have heard me speak of," said he;
5 "for John baptized with water, but not many days after this you shall be baptized with the holy Spirit."
6 Now when they met, they asked him,
"Lord, is this the time you are going to restore the Realm to Israel?"
7 But he told them, "It is not for you to know the course and periods of time that the Father has fixed by his own authority.
8 You will receive power when the holy Spirit comes upon you, and you will be my witnesses at Jerusalem, throughout all Judaea and Samaria, and to the end of the earth."
9 On saying this he was lifted up while they looked on, and a cloud took him out of sight.
10 As he went up, their eyes were

fastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

fixed on heaven; but just then two men stood beside them dressed in white, who
11 said, "Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken from you into heaven will come back, just as you have seen him depart to
12 heaven." Then they made their way back to Jerusalem from the hill called 'The Olive Orchard'; it is close to Jerusalem, only a sabbath day's
13 journey from it. On entering the city they went to the upper room where they were in the habit of meeting; there were Peter, John, James, Andrew, Philip and Thomas, Bartholomew and Matthew, James (the son of Alphaeus) and Simon who had been a Zealot, with Judas
14 the son of James. All these men resorted with one mind to prayer, together with the women, with Mary the mother of Jesus and with his brothers.
15 Now during these days Peter stood up among the brothers (there was a crowd of about a hundred and twenty persons
16 all together). "My brothers," said he, "it had to be fulfilled, that scripture which the holy Spirit uttered beforehand by the lips of David with regard to Judas who acted as guide to
17 those who arrested Jesus. Judas did enter our number, he did get his allotted share of this
18 our ministry. With the money paid him for his crime he purchased an estate; but swelling up he burst in two, and all his
19 bowels poured out—a fact which became known to all the residents in Jerusalem, so that the estate got the name, in their language, of Akeldamach
20 or The Ground of Blood. Now it is written in the book of psalms,

Desolate be his residence,
may no one dwell in it: also,
let another man take over his charge.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

21 Well then, of the men who have
been associated with us all the
time the Lord Jesus went in
22 and out among us, from the
baptism of John down to the
day when he was taken up
from us—of these men one
must join us as a witness to
23 his resurrection." So they
brought forward two men,
Joseph called Bar-Sabbas (sur-
named Justus) and Matthias;
24 and they prayed, "O Lord,
who readest the hearts of all,
do thou single out from these
two men him whom thou
25 hast chosen to fill the place in
this apostolic ministry which
Judas left in order to go to his
26 own place." Then they cast
lots for them, and the lot fell
upon Matthias, who was as-
signed his position with the
eleven apostles.

CHAPTER II

1 AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

CHAPTER II

1 DURING the course of the day
of Pentecost they were all
2 together, when suddenly there
came a sound from heaven like
a violent blast of wind, which
filled the whole house where
they were seated.
3 They saw tongues like
flames distributing themselves,
one resting on the head of
4 each, and they were all filled
with the holy Spirit—they
began to speak in foreign
tongues, as the Spirit enabled
them to express themselves.
5 Now there were devout Jews
from every nation under hea-
ven staying in Jerusalem.
6 So when this sound was
heard, the multitude gathered
in bewilderment, for each
heard them speaking in his
own language.
7 All were amazed and aston-
ished. "Are these not all
Galileans," they said, "who
8 are speaking? Then how is it
that each of us hears them in
9 his own native tongue? Par-

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknow-

thians, Medes, Elamites, residents in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the districts of Libya round Cyrene, visitors from Rome, Jews and
11 proselytes, Cretans and Arabians, we hear these men talking of the triumphs of God in our
12 own languages!" They were all amazed and quite at a loss. "What can it mean?" they
13 said to one another. Some others sneered, "They are
14 brim-full of new wine!" But Peter stood up along with the eleven, and raising his voice he addressed them thus: "Men of Judaea and residents in Jerusalem, let every one of you understand this—attend to
15 what I say: these men are not drunk, as you imagine. Why, it is only nine in the morning!
16 No, this is what was predicted by the prophet Joel—

17 In the last days, saith God,
then will I pour out my
Spirit upon all flesh,
your sons and daughters shall
prophesy, your young men
shall see visions, your old men
shall dream dreams:
18 *on my very slaves and slave-*
girls in those days will I pour
out my Spirit, and they shall
prophesy.
19 *And I will display wonders in*
heaven above *and* signs *on*
earth below, *blood and fire and*
vapour of smoke:
20 *the sun shall be changed into*
darkness and the moon into
blood, ere the great, open Day
of the Lord arrives.
21 *And everyone who invokes the*
name of the Lord shall be saved.

22 Men of Israel, listen to my words. Jesus the Nazarene, a man accredited to you by God through miracles, wonders, and signs which God performed by him among you (as you your-
23 selves know), this Jesus, betrayed in the predestined course of God's deliberate pur-

ledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

pose, you got wicked men to nail to the cross and murder;
24 but God raised him by checking the pangs of death. Death
25 could not hold him. For David says of him,

I saw the Lord before me evermore;
lest I be shaken, he is at my right hand.
26 *My heart is glad,*
my tongue exults,
my very flesh will rest in hope,
27 *because thou wilt not forsake my soul in the grave,*
nor let thy holy one suffer decay.
28 *Thou hast made known to me the paths of life,*
thou wilt fill me with delight in thy presence.

29 Brothers, I can speak quite plainly to you about the patriarch David; he died and was buried and his tomb remains with us to this day.
30 (He was a prophet; he knew God *had sworn an oath to him that he would seat one of his descendants on his throne;**
31 so he spoke with a prevision of the resurrection of the Christ, when he said that *he was not forsaken in the grave nor did* his flesh *suffer decay.* This Jesus
32 God raised, as we can all
33 bear witness. Uplifted then by God's right hand, and receiving from the Father the long-promised holy Spirit, he has poured on us what you now
34 see and hear.) For it was not David who ascended to heaven; David says,

The Lord said to my Lord,
'Sit at my right hand,
35 *till I make your enemies a footstool for your feet.'*

36 So let all the house of Israel understand beyond a doubt that God has made him both Lord and Christ, this very Jesus whom you have cruci-

* Omitting [τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν].

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

37 fied." When they heard this, it went straight to their hearts; they said to Peter and the rest of the apostles, "Brothers,
38 what are we to do?" "Repent," said Peter, "let each of you be baptized in the name of Jesus Christ for the remission of your sins; then you will receive the gift of the holy Spirit.
39 For the promise is meant for you and for your children and *for all who are far off, for anyone whom the Lord* our God *may*
40 *call to himself*." And with many another appeal he urged and entreated them. "Save yourselves," he cried, "from
41 this crooked generation!" So those who accepted what he said were baptized; about three thousand souls were
42 brought in, that day. They devoted themselves to the instruction given by the apostles and to fellowship, breaking bread and praying together.
43 Awe fell on everyone, and many wonders and signs were performed by the apostles
44 [in Jerusalem]. The believers*
45 all kept together; they shared all they had with one another, they would sell their possessions and goods and distribute the proceeds among all, as any-
46 one might be in need. Day after day they resorted with one accord to the temple and broke bread together in their own homes; they ate with a
47 glad and simple heart, praising God and looked on with favour by all the people. Meantime the Lord added the saved daily to their number.†

* Omitting [φόβος τε ἦν μέγας ἐπι πάντας, καὶ].
† Omitting [τῇ ἐκκλησίᾳ], although the omission makes it difficult to get the above sense, or indeed any, out of the Greek.

CHAPTER III

1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

CHAPTER III

1 Peter and John were on their way up to the temple for the hour of prayer at three in
2 the afternoon, when a man

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a

lame from birth was carried past, who used to be laid every day at what was called the 'Beautiful Gate' of the temple, to ask alms from those who entered the tem-
3 ple. When he noticed that Peter and John meant to go into the temple, he asked
4 them for alms. Peter looked at him steadily, as did John, and said, "Look at us."
5 The man attended, expecting to get something from them.
6 But Peter said, "I have no silver or gold, but I will give you what I do have. In the name of Jesus Christ the Nazarene, [get up and] walk!"
7 And catching him by the right hand he raised him. Instantly his feet and ankles
8 grew strong, he leapt to his feet, started to walk, and accompanied them into the temple, walking, leaping,
9 and praising God. When all the people saw him walk-
10 ing and praising God, and when they recognized this was the very man who used to sit and beg at the Gate Beautiful, they were lost in awe and amazement at what had happened to him.
11 As he clung to Peter and John, all the people rushed awestruck to them in what was called Solomon's portico.
12 But when Peter saw this, he said to the people, "Men of Israel, why are you surprised at this? Why do you stare at us, as if we had made him walk by any power or piety of
13 ours? *The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers has glorified* Jesus *his servant*, whom you delivered up and repudiated before Pilate. Pilate had decided
14 to release him, but you repudiated the Holy and Just One; the boon you asked was

murderer to be granted unto you ;
15 And killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses.
16 And his name through faith in his name hath made this man strong, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all.
17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.
18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ;
20 And he shall send Jesus Christ, which before was preached unto you :
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you.
23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.
24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

15 a murderer, and you killed the pioneer of life. But God raised him from the dead, as
16 we can bear witness. (He it is who has given strength to this man whom you see and know, by faith in His name ; it is the faith He inspires which has made the man thus hale and whole before you
17 all.) Now I know, brothers, that you acted in ignorance,
18 like your rulers—though this was how God fulfilled what he had announced beforehand by the lips of all the prophets, namely the suf-
19 ferings of his Christ. Repent then, and turn to have your sins blotted out, so that a breathing-space may
20 be vouchsafed you, and that the Lord may send Jesus your long-decreed Christ,
21 who must be kept in heaven till the period of the great Restoration. Ages ago God spoke of this by the lips of
22 his holy prophets ; for Moses said,

> *The Lord our God will raise up a prophet for you from among your brotherhood, as he raised me :*
> *you must listen to whatever he may tell you.*
23 *Any soul that will not listen to this prophet shall be exterminated from the People ;*

24 and all the prophets who have spoken since Samuel and his successors have also announced these days.
25 Now you are the sons of the prophets and of the covenant which God made with your fathers when he said to Abraham, *all families on earth shall be blessed in your offspring.*
26 It was for you first that God raised up his Servant, and sent him to bless you by turning each of you from your wicked ways."

CHAPTER IV

1 AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were un-

CHAPTER IV

1 WHILE they were speaking to the people, they were surprised by the priests, the commander of the temple, and the
2 Sadducees, who were annoyed at them teaching the people and proclaiming Jesus as an instance of resurrection from
3 the dead. They laid hands on them and, as it was now evening, put them in custody till
4 next morning. (A number of those who heard them speak believed, bringing up their numbers to [about] five thousand.)
5 Next morning a meeting was held in Jerusalem of their
6 rulers, elders and scribes, which was attended by the high priest Annas, by Caiaphas, John, Alexander, and all the members of the high priest's family.
7 They made the men stand before them and inquired, "By what authority, in whose name,
8 have you* done this?" Then Peter, filled with the holy Spirit, said to them: "Rulers of the people and elders of
9 Israel, if we are being cross-examined to-day upon a benefit rendered to a cripple, upon
10 how this man got better, you and the people of Israel must all understand that he stands before you strong and well, thanks to the name of Jesus Christ the Nazarene whom you crucified and whom God raised
11 from the dead. He is
the stone despised by you *builders, which has become head of the corner.*
12 There is no salvation by anyone else, nor even a second Name under heaven appointed for us men and our salvation."
13 They were astonished to notice how outspoken Peter and John were, and to discover that they

* With a touch of superciliousness ('men like you!'), which is perhaps better expressed in reading aloud than by any verbal periphrasis.

learned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did

were uncultured persons and mere outsiders; they recognized them as having been
14 companions of Jesus, but as they saw the man who had been healed standing beside them, they could say nothing.
15 Ordering them to withdraw from the Sanhedrin, they proceeded to hold a consultation.
16 "What are we to do with these men?" they said. "It is plain to all the inhabitants of Jerusalem that a miracle has admittedly been worked by them. That we cannot deny.
17 However, to keep things from going any further with the people, we had better threaten them that they are not to tell anyone in future about this
18 Name." So they called the men in and ordered them not to speak or teach a single sentence about the Name of
19 Jesus. But Peter and John replied, "Decide for yourselves whether it is right before God to obey you rather than God.
20 Certainly we cannot give up speaking of what we have seen
21 and heard." Then they threatened them still further and let them go; on account of the people they found themselves unable to find any means of punishing them, for everybody was glorifying God over what
22 had happened (the man on whom this miracle of healing had been performed being more than forty years old).
23 On being released they went to their friends and related what the high priests and elders
24 had said; and on hearing this the entire company raised their cry to God, "O Sovereign Lord, thou art he* who made *heaven, earth, and sea, and all*
25 *that in them is*, who said to our fathers† by the holy Spirit through the lips of thy servant David,

* Omitting [ὁ θεὸς].

† Accepting Hort's suggestion that τοῦ πατρός is a corruption of τοῖς πατράσιν, though the text even then seems to include a gloss somewhere.

the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

Why did the Gentiles rage,
and the peoples vainly conspire?
26 *The kings of the earth stood ready,*
the rulers mustered together
against the Lord and his Christ.

27 In this very city they actually mustered against thy holy Servant Jesus, whom thou didst consecrate—Herod and Pontius Pilate, together with the Gentiles and the peoples of
28 Israel, mustering to carry out what thy hand had traced, thy
29 purpose had decreed. So now, O Lord, consider the threats of these men, and grant that thy servants may be perfectly fearless in speaking thy word,
30 when thy hand is stretched out to heal and to perform miracles and wonders by the name of
31 thy holy Servant Jesus." At their prayer the place of meeting was shaken, and they were all filled with the holy Spirit, speaking God's word fearlessly;
33 the apostles gave their testimony to the resurrection of the Lord Jesus with great power, and great grace was upon them all.*

32 Now there was but one heart and soul among the multitude of the believers; not one of them considered anything his personal property, they shared all they had with
34 one another. There was not a needy person among them, for those who owned land or houses would sell them and bring the proceeds of the sale,
35 laying the money before the feet of the apostles; it was then distributed according to
36 each individual's need. Thus Joseph, who was surnamed Barnabas or (as it may be translated) 'Son of Encouragement' by the apostles, a
37 Levite of Cypriote birth, sold a farm belonging to him and

* Transposing ver. 33 to its original position after ver. 31.

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

brought the money, which he placed before the feet of the apostles.

CHAPTER V

1 But a man called Ananias,
who with his wife Sapphira
2 had sold some property—appropriated some of the purchase-money with the connivance of his wife; he only brought part of it to lay before the feet of the apostles.
3 "Ananias," said Peter, "why has Satan filled your heart and made you cheat the holy Spirit by appropriating some of the money paid for the land?
4 When it remained unsold, did it not remain your own? And even after the sale, was the money not yours to do as you pleased about it? How could you think of doing a thing like this? You have not defrauded
5 men but God." When Ananias heard this, he fell down and expired. (Great awe came
6 over all who heard of it.) And the younger men rose, wrapped the body up and carried it away
7 to be buried. After an interval of about three hours his wife happened to come in, quite unconscious of what had occurred.
8 "Tell me," said Peter, "did you only sell the land for such and such a sum?" "Yes," she said, "that was all
9 we sold it for." Peter said to her, "How could you arrange to put the Lord's Spirit to the proof? Listen, there are the footsteps of the men who have buried your husband! They are at the door, and they will
10 carry you out as well." Instantly she fell down at their feet and expired. The younger men came in to find her dead; they carried her out and buried
11 her beside her husband. Great awe came over the whole church and over all who heard about this.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and

12 Now they all without exception met in the portico of Solo-
13 mon. Though the people extolled them, not a soul from the outside dared to join them.
14 On the other hand, crowds of men and women who believed in the Lord were brought in.
12 Many miracles and wonders were performed among the
15 people by the apostles.* In fact, invalids were actually carried into the streets and laid on beds and mattresses, so that, when Peter passed, his shadow at anyrate might fall on
16 one or other of them. Crowds gathered even from the towns round Jerusalem, bringing invalids and people troubled with unclean spirits, all of whom were healed.
17 This filled the high priest Annas† and his allies, the Sadducean party, with bitter jealousy;
18 they laid hands on the apostles and put them into the public
19 prison, but an angel of the Lord opened the prison-doors during the night and brought them out, saying,
20 "Go and stand in the temple, telling the people
21 all about this Life." With these orders they went into the temple about dawn and proceeded to teach. Meantime the high priest and his allies met, called the Sanhedrin together and the council of seniors belonging to the sons of Israel, and then sent to prison
22 for the men. But as the attendants did not find them when they got to the prison, they came back to report,
23 "We found the prison safely locked up, with the sentries posted at the doors, but on opening the doors we found no
24 one inside!" On hearing this the commander of the temple

* Transposing the first clause of ver. 12 to the beginning of ver. 15.

† Blass's brilliant conjecture for the ἀναστάς of the ordinary text. It is not entirely without manuscript evidence.

the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him,

and the high priests were quite at a loss to know what to make of it.

25 However, someone came and reported to them, "Here are the very men you put in prison, standing in the temple and teaching the people!"

26 At this the commander went off with the attendants and fetched them—but without using violence, for fear that the people would pelt them with stones.

27 They conducted them before the Sanhedrin, and the high priest asked them,

28 "We strictly forbade you to teach about this Name, did we not? And here you have filled Jerusalem with your doctrine! You want to make us responsible for this man's death!"

29 Peter and the apostles answered, "One must obey

30 God rather than men. The God of our fathers raised Jesus whom you murdered by *hanging him on a gibbet.*

31 God lifted him up to his right hand as our pioneer and saviour, in order to grant repentance and remission of

32 sins to Israel. To these facts we bear witness, with the holy Spirit which God has given to

33 those who obey him." When they heard this, they were so furious that they determined to make away with the apos-

34 tles. But a Pharisee in the Sanhedrin called Gamaliel, a doctor of the Law who was highly respected by all the people, got up and ordered the apostles to be removed

35 for a few moments. Then he said, "Men of Israel, take care what you do about these

36 men. In days gone by Theudas started up, claiming to be a person of importance; a number of men, about four hundred of them, rallied to him, but he was slain, and all

were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

his followers were dispersed and wiped out.

37 After him Judas the Galilean started up at the time of the census, and got people to desert to him; but he perished too, and all his followers were scattered.

38 So I advise you to-day to leave these men to themselves. Let them alone. If this project or enterprise springs from
39 men, it will collapse; whereas, if it really springs from God, you will be unable to put them down. You may even find yourselves fighting God!"

40 They gave in to him, and after summoning the apostles and giving them a flogging, they released them with instructions that they were not to speak about the name of
41 Jesus. The apostles left the Sanhedrin, rejoicing that they had been considered worthy of suffering dishonour for the sake
42 of the Name; not for a single day did they cease to teach and preach the gospel of Jesus the Christ in the temple and at home.

CHAPTER VI

1 AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the

CHAPTER VI

1 DURING these days, when the disciples were increasing in number, the Hellenists began to complain against the Hebrews, on the ground that their widows were being overlooked in the daily distribution of food.

2 So the twelve summoned the main body of the disciples and said: "It is not desirable that we should drop preaching the word of God and attend to
3 meals. Brothers, look out seven of your own number, men of good reputation who are full of the Spirit and of wisdom. We will appoint
4 them to this duty, but we will continue to devote ourselves to prayer and the ministry of the
5 word." This plan commended

whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

itself to the whole body, and they chose Stephen, a man full of faith and the holy Spirit, Philip, Prochorus, Nikanor, Timon, Parmenas and Nikolaos a proselyte from Antioch;

6 these men they presented to the apostles, who, after prayer, laid their hands upon them.

7 And the word of God spread; the number of the disciples in Jerusalem greatly increased, and a host of priests became obedient to the faith.

8 Now Stephen, who was full of grace and power, performed great wonders and miracles

9 among the people. Some of those who belonged to the so-called synagogue of the Libyans,* the Cyrenians, and the Alexandrians, as well as to that of the Cilicians and Asiatics, started a dispute with Stephen,

10 but they could not meet the wisdom and the Spirit with which he spoke.

11 They then instigated people to say,

"We have heard him talking blasphemy against Moses and God."

12 In this way they excited the people, the elders, and the scribes, who rushed on him, dragged him away, and took him before the Sanhedrin.

13 They also brought forward false witnesses to say, "This fellow is never done talking against this holy Place and the Law!

14 Why, we have heard him say that Jesus the Nazarene will destroy this Place and change the customs handed down to us by Moses!"

15 Then all who were seated in the Sanhedrin fixed their eyes on him, and saw that his face shone like the face of an angel.

* Reading Λιβυστίνων instead of the Λιβερτίνων of the text. This, as Blass points out, gives "the African Jews in the geographical order of their original dwelling-places."

CHAPTER VII

1 THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

CHAPTER VII

1 SAID the high priest, "Is this
2 true?" "Listen, brothers and fathers," said Stephen. "The *God of glory* appeared to our father Abraham when he was still in Mesopotamia, before ever he stayed in Haran,
3 *and said to him,* '*Leave your land and your countrymen and come to whatever* * *land I show*
4 *you.*' Then he left the land of the Chaldeans and stayed in Haran. From Haran God shifted him, after his father's death, to this land which you
5 now inhabit. But *he did not give* him any inheritance in it, not *even a foot of the land.* All he did was to promise he would *give it* as a possession *to him and to his offspring after him* (he at the time being childless).
6 What God said was this: '*His offspring will sojourn in a foreign land, where they will be enslaved and oppressed for four*
7 *hundred years. But,*' said God, '*I*† *will pass sentence on the nation that has made them slaves, and then they will get away to*
8 *worship me in this* Place.' God also gave him *the covenant of circumcision.* So Abraham became the father of Isaac, *whom he circumcised on the eighth day,* Isaac was the father of Jacob, and Jacob of the twelve patri-
9 archs. *Out of jealousy* the patriarchs *sold Joseph into Egypt;* but *God was with him,*
10 rescuing him from all his troubles and *allowing him to find favour* for his wisdom *with Pharaoh king of Egypt, who appointed him viceroy over Egypt and*
11 *over all his own household. Now a famine came over the whole of Egypt* and Canaan, attended with great misery, so that our ancestors could not find prov-

* Omitting [τὴν].

† The 'I' is emphatic. When the New Testament is read aloud, as it was originally meant to be, such stresses can be brought out. They often interpret the inner meaning of the text.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one

12 ender. *But, hearing there was food in Egypt,* Jacob sent our ancestors on their first visit to
13 that country; at their second visit *Joseph made himself known to his brothers,* and Pharaoh was informed of Joseph's lineage.
14 Then Joseph sent for his father Jacob and all his kinsfolk,
amounting to seventy-five souls;
15 and Jacob *went south to Egypt.*
16 *When he* and our ancestors *died, they were carried across to Shechem* and laid *in the tomb which Abraham had bought* for a sum of money *from the sons*
17 *of Hamor in Shechem.* As the time approached for the promise God had made to Abraham, the people *grew and multiplied*
18 in Egypt, till *another king arose to rule Egypt who knew nothing*
19 *of Joseph. He took a cunning method with* our race; *he oppressed* our ancestors by forcing them to expose their infants, to prevent them *from surviving.*
20 It was at this period that Moses was born, a divinely *beautiful* child. *For three months* he was brought up
21 in his father's house; then he was exposed, but *Pharaoh's daughter adopted* him and brought him up *as her own son.*
22 So Moses was educated in all the culture of the Egyptians; he was a strong man in speech and action.
23 When he had completed his fortieth year, it occurred to him to visit *his brothers, the sons of Israel.*
24 He saw one of them being badly treated, so he defended him, *struck down the Egyptian,* and thus avenged the man who
25 had been wronged. (He thought his brothers would understand God was going to bring them deliverance by means of him, but they did not under-
26 stand.) Next day he came upon two of them fighting and tried to pacify them. 'You

again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the

are brothers!' he said, 'why
27 injure one another?' But
the man who was injuring his neighbour pushed him aside.
'*Who made you ruler and um-*
28 *pire over us?*' *he asked.* '*Do you want to kill me, as you killed the Egyptian yesterday?*'
29 *At that Moses fled; he became a sojourner in the land of Midian,* where he had two sons born to
30 him. At the close of forty years *an angel* [*of the Lord*] *appeared to him in the flames of a burning thorn-bush, in the desert of mount* Sinai.
31 When Moses saw this, he marvelled at the sight; and as he went up to look at it,
32 the voice of the Lord said,

'*I am the God of your fathers,*
the God of Abraham
and Isaac and Jacob.'

Moses was so terrified that he did not dare to look at the
33 bush. *But the Lord said to him,* '*Take the sandals off your feet, for the place where you are*
34 *standing is sacred ground. I have indeed seen the oppression of my people in Egypt, I have heard their groans, and I have come down to rescue them. Come now, I will send you back to*
35 *Egypt.*' The Moses they refused, when they said, '*Who made you ruler and umpire?*'—that was the very man whom God sent to rule and to redeem them, by aid of the angel who had appeared to him in the bush.
36 He it was who led them forth, performing *wonders and signs in the land of Egypt,* at the Red Sea, and *in the desert during forty years.*
37 (This was the Moses who told the sons of Israel,

'*God will raise up a prophet for you from among your brotherhood, as he raised me.*')
38 This was the man who at the assembly in the desert intervened between the angel who spoke to him on mount Sinai

mount Sina, and *with* our fathers : who received the lively oracles to give unto us :

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us : for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness ?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them : and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David ;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands ; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool : what house will ye build me ? saith the Lord : or what *is* the place of my rest ?

50 Hath not my hand made all these things ?

51 ¶ Ye stiffnecked and uncir-

and our fathers ; he received living Words to be given to us.

39 But our fathers would not submit to him ; they pushed him aside and *hankered* secretly *after Egypt.*

40 They told Aaron, '*Make gods that will march in front of us ! As for this Moses who led us out of Egypt, we don't know what has happened to him !*'

41 They actually *made a calf* in those days, *offered sacrifice* to this idol, and grew festive over what their own hands had manufactured. So God turned from

42 them, abandoning them to the worship of *the starry Host*—as it is written in the book of the prophets, *Did you offer me victims and sacrifices during the forty years in the desert, O house*

43 *of Israel ? No, it was the tent of Moloch and the star-symbol of Rephan your god that you carried, figures that you manufactured* for worship. *So now I will transport you beyond Babylon !*

44 In the desert our fathers had the tent of witness as arranged by Him *who told Moses to make* it *after the pattern he*

45 *had seen.* It was passed on and borne in by our fathers as with Joshua they *took possession of* the territory of the nations whom God drove out before our fathers. So it remained down to the days of David.

46 He found favour with God and asked permission *to devise a dwelling for the God of Jacob.*

47 It was *Solomon,* however, who

48 *built him a house.* And yet the most High does not dwell in houses made by hands. As the prophet says,

49 *Heaven is my throne,*
the earth is a footstool for my feet !
What house would you build me ? saith the Lord.
Or what spot could I settle ?

50 *Did not my hand make all this ?*

51 *Stiff-necked, uncircumcised in*

cumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock

heart and ear, you are always *resisting the holy Spirit!*
As with your fathers, so
52 with you! Which of the prophets did your fathers fail to persecute? They killed those who announced beforehand the coming of the Just One. And here you have betrayed him, mur-
53 dered him!—you who got the Law that angels transmitted, and have not obeyed it!"

54 When they heard this, they were furious and gnashed
55 their teeth at him. He, full of the holy Spirit, gazed up at heaven and saw the glory of God and Jesus standing at God's right hand.
56 "Look," he said, "I see heaven open and the Son of man standing at God's right
57 hand!" With a loud shriek they shut their ears and rushed at him like one man.
58 Putting him outside the city, they proceeded to stone him (the witnesses laid their clothes at the feet of a youth called Saul).

59 So they stoned Stephen, who called on the Lord, saying, "Lord Jesus, receive my spirit!" Then he knelt down and cried aloud,
60 "Lord, let not this sin stand against them!" With these words he slept the sleep of
1 death. (Saul quite approved of his murder.)

CHAPTER VIII

That day a severe persecution broke out against the church in Jerusalem,
and everyone,
with the exception of the apostles,
was scattered over Judaea and Samaria.

2 Devout men buried Stephen and made loud la-
3 mentation over him, but Saul made havoc of the church

of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands

by entering one house after another, dragging off men and women, and consigning them to prison.

4 Now those who were scattered went through the land
5 preaching the gospel. Philip travelled down to a town in Samaria, where he preached
6 Christ to the people. And the crowds attended like one man to what was said by Philip, listening to him and watching
7 the miracles he performed. For unclean spirits came screaming and shrieking out of many who had been possessed, and many paralytics and lame people
8 were healed. So there was great rejoicing in that town.
9 Now for some time previous a man called Simon had been practising magic arts in the town, to the utter astonishment of the Samaritan nation; he made himself out to be a
10 great person, and all sorts and conditions of people attached themselves to him, declaring he was that Power of God which is known as 'the Great Power.'
11 They attached themselves to him because he had dazzled them with his skill in magic
12 for a considerable time. But when they believed Philip, who preached the gospel of the Reign of God and the name of Jesus, they had themselves baptized, both men and wo-
13 men; indeed Simon himself believed, and after his baptism kept close to Philip, utterly astonished to see the signs and striking miracles which were taking place.
14 When the apostles at Jerusalem heard that Samaria had accepted the word of God, they despatched Peter and John,
15 who came down and prayed that the Samaritans might re-
16 ceive the holy Spirit. (As yet it had not fallen upon any of them; they had simply been baptized in the name of the
17 Lord Jesus.) Then they laid

on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, their hands on them, and they
18 received the holy Spirit. Now Simon noticed that the holy Spirit was conferred by the laying on of the apostles' hands; so he brought them money,
19 saying, "Let me share this power too, so that anyone on whom I lay my hands may
20 receive the holy Spirit." Peter said to him, "Death to you and your money, for dreaming you could buy the gift of God!
21 You come in for no share or lot in this religion. *Your heart is all wrong in the sight of God.*
22 So repent of this wickedness of yours, and ask God whether you cannot be forgiven for
23 your heart's purpose. For I see you are *a bitter poison* and *a*
24 *pack of evil.*" Simon replied, "Beseech the Lord for me! Pray that nothing you have said may befall me!"
25 After bearing their testimony to the word of the Lord and preaching it, the apostles went back to Jerusalem, preaching the gospel to a number of the Samaritan villages;
26 but an angel of the Lord said to Philip, "Get up and go south, along the road from Jerusalem to Gaza" (the desert-route).
27 So he got up and went on his way. Now there was an Ethiopian eunuch, a high official of Candace the queen of the Ethiopians (he was her chief
28 treasurer), who had come to Jerusalem for worship and was on his way home. He was sitting in his chariot, reading the
29 prophet Isaiah. The Spirit said to Philip, "Go up and join
30 that chariot." When Philip ran up, he heard him reading the prophet Isaiah. "Do you really understand * what you are reading?" he asked.
31 "Why, how can I possibly

* The Vulgate preserves the play on words in the Greek. *Intellegis quae legis* brings out, as English cannot, the force of γινώσκεις ἃ ἀναγινώσκεις.

except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

CHAPTER IX

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women,

understand it," said the eunuch, "unless some one puts me on the right track?" And he begged Philip to get up and sit beside him.

32 Now the passage of scripture which he was reading was as follows:—

he was led like a sheep to be slaughtered,
and as a lamb is dumb before the shearer,
so he opens not his lips.

33 *By humbling himself he had his doom removed.*
Who can tell his family?
For his life is cut off from the earth.

34 So the eunuch said to Philip, "Pray, who is the prophet speaking about? Is it himself or someone else?"

35 Then Philip opened his lips, and starting from this scripture preached the gospel of Jesus to him.

36 As they travelled on, they came to some water, and the eunuch said,

"Here is water!
What is to prevent me being baptized?"

38 So he ordered the chariot to stop. Both of them stepped into the water, and Philip
39 baptized the eunuch. When they came up from the water, the Spirit of the Lord caught Philip away, and the eunuch lost sight of him. He went
40 on his way rejoicing, while Philip found himself at Azotus, where he passed on, preaching the gospel in every town, till he reached Caesarea.

CHAPTER IX

1 Meanwhile Saul still breathed threats of murder against the disciples of the Lord. He went to the high
2 priest and asked him for letters to the synagogues at Damascus empowering him to put any man or woman in chains

he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name

whom he could find belonging to the Way, and bring them to Jerusalem.

3 As he neared Damascus in the course of his journey, suddenly a light from heaven
4 flashed round him; he dropped to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute
5 me?" "Who are you?"* he asked. "I am Jesus," he said, "and you persecute me.
6 Get up and go into the city. There you will be told what
7 you have to do." His fellow-travellers stood speechless, for they heard the voice but they
8 could not see anyone. Saul got up from the ground, but though his eyes were open he could see nothing; so they took his hand and led him to
9 Damascus. For three days he remained sightless, he neither ate nor drank.

10 Now there was a disciple called Ananias in Damascus.
11 The Lord said to him in a vision, "Ananias." He said, "I am here, Lord." And the Lord said to him, "Go away to the street called 'The Straight Street,' and ask at the house of Judas for a man of Tarsus called Saul. He is praying at
12 this very moment, and he has seen a man called Ananias enter and lay his hands upon him to
13 bring back his sight." "But, Lord," Ananias answered, "many people have told me about all the mischief this man has done to thy saints at
14 Jerusalem! And in this city too he has authority from the high priests to put anyone in chains who invokes thy
15 Name!" But the Lord said to him, "Go; I have chosen him to be the means of bringing my Name before the Gen-

* I have deliberately left κύριε untranslated here, as in xxii. 8 and xxvi. 14, no less than in x. 4. Any English rendering would imply either too much or too little.

before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he

tiles and their kings as well as
16 before the sons of Israel. I
will show him all he has to
suffer for the sake of my
17 Name." So Ananias went off
and entered the house, laying
his hands on him with these
words, "Saul, my brother,
I have been sent by the Lord,
by Jesus who appeared to you
on the road, to let you regain
your sight and be filled with the
18 holy Spirit." In a moment
something like scales fell from
his eyes, he regained his sight,
19 got up and was baptized. Then
he took some food and felt
strong again. For several days
he stayed at Damascus with
20 the disciples. He lost no time
in preaching throughout the
synagogues that Jesus was the
21 Son of God—to the amaze-
ment of all his hearers, who
said, "Is this not the man who
in Jerusalem harried those who
invoke this Name, the man
who came here for the ex-
press purpose of carrying
them all in chains to the high
priests?"
22 Saul became more and more
vigorous. He put the Jewish
residents in Damascus to con-
fusion by his proof that Jesus
23 was the Christ; and the Jews,
after a number of days had
elapsed, conspired to make
24 away with him. But their plot
came to the ears of Saul, and,
although they kept watch on
the gates day and night in
order to make away with him,
25 his disciples managed one night
to let him down over the wall
by lowering him in a basket.
26 He got to Jerusalem and tried
to join the disciples, but they
were all afraid of him, unable
to believe he was really a dis-
ciple.
27 Barnabas, however, got hold
of him and brought him to
the apostles. To them he re-
lated how he had seen the Lord
upon the road, how He had
spoken to him, and how he

had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

had spoken freely in the name
28 of Jesus at Damascus. He then went in and out among them at Jerusalem, speaking freely in
29 the name of the Lord; he also held conversations and debates with the Hellenists. But when the brothers learned that the Hellenists were attempting
30 to make away with him, they took him down to Caesarea and sent him off to Tarsus.

31 Now, all over Judaea, Galilee, and Samaria, the church enjoyed peace; it was consolidated, inspired by reverence for the Lord and by its invocation of the holy Spirit, and so in-
32 creased in numbers. Peter moved here and there among them all, and it happened that in the course of his tours he came down to visit the saints
33 who stayed at Lydda. There he found a man called Æneas who had been bed-ridden for eight years with paralysis.
34 "Æneas," said Peter, "Jesus the Christ cures you! Get up and make your bed!" He got
35 up at once. And all the inhabitants of Lydda and Saron saw him, and they turned to the Lord.

36 At Joppa there was a disciple called Tabitha (which may be translated Dorcas, or 'Gazelle'), a woman whose life was full of good actions and of
37 charitable practices. She happened to take ill and die at this time, and after washing her body they laid it in an upper
38 room. When the disciples heard that Peter was at Lydda (for Joppa is not far from Lydda), they sent two men to beg him to "Come on to us
39 without delay." So Peter got up and went with them. When he arrived, they took him up to the room, where all the widows stood beside him crying as they showed him the garments and dresses that Dorcas used to make when she was

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

40 with them. Peter put them all outside; then he knelt down and prayed, and turning to the body said,

"Tabitha, rise."

She opened her eyes, and on seeing Peter she sat up.

41 Then he gave her his hand, raised her, and, after calling the saints and the widows he presented her to them alive.

42 This became known all over Joppa, and many believed in the Lord.

CHAPTER X

1 THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 *A* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up

CHAPTER X

43 IN Joppa Peter stayed for some time, at the house of
1 Simon a tanner. Now in Caesarea there was a man called Cornelius, a captain in
2 the Italian regiment, a religious man, who reverenced God with all his household, who was liberal in his alms to the People, and who constantly prayed to God.

3 About three o'clock in the afternoon he distinctly saw in a vision an angel of God entering and saying to him, "Cornelius."

4 He stared at the angel in terror, saying, "What is it?" He replied, "Your prayers and your alms have risen before God as a sacrifice to
5 be remembered. You must now send some men to Joppa for a certain Simon who is sur-
6 named Peter; he is staying with Simon a tanner, whose house stands by the sea."
7 When the angel who spoke to him had left, he called two of his men servants and a religiously minded soldier who belonged to his personal retinue,
8 and after describing all the vision to them, he sent them
9 to Joppa. Next day they were still on the road and not far from the town, when Peter

upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morwent up to the roof of the house
10 about noon to pray. He became very hungry and longed for some food. But as they were getting the meal ready, a
11 trance came over him. He saw heaven open and a vessel coming down, like a huge sheet lowered by the four corners to
12 the earth, which contained all quadrupeds and creeping things
13 of the earth and wild birds. A voice came to him, "Rise,
14 Peter, kill and eat." But Peter said, "No, no, my Lord; I have never eaten anything
15 common or unclean." A second time the voice came back to him, "What God has cleansed, you must not regard
16 as common." This happened three times; then the vessel was at once raised to heaven.
17 Peter was quite at a loss to know the meaning of the vision he had seen; but just then, the messengers of Cornelius, who had made inquiries for the house of Simon, stood at the
18 door and called out to ask if Simon, surnamed Peter, was staying there.
19 So the Spirit said to Peter, who was pondering over the vision, "There are three men looking for you!
20 Come, get up and go down, and have no hesitation about accompanying them, for it is I who have sent them."
21 Then Peter went down to the men, saying, "I am the man you are looking for. What is your reason for coming?"
22 They said, "Cornelius, a captain, a good man who reverences God and enjoys a good reputation among the whole Jewish nation, was instructed by a holy angel to send for you to his house and to listen to what you
23 had to say." So he invited them in and entertained them. Next day he was up

row Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

and off with them, accompanied by some of the brothers from Joppa; and on the next day he reached Caesarea. Peter was just going into the house when Cornelius met him, fell at his feet, and worshipped him; but Peter raised him, saying, "Get up, I am only a man myself." Then talking to him he entered the house, to find a large company assembled. (For Cornelius had been expecting him and had called his kinsfolk and intimate friends together.)* To them Peter said, "You know yourselves it is illegal for a Jew to join or accost anyone belonging to another nation; but God has shown me that I must not call any man common or unclean, and so I have come without any demur when I was sent for. Now I want to know why you sent for me?" "Three days ago," said Cornelius, "at this very hour I was praying in my house at three o'clock in the afternoon, when a man stood before me in shining dress, saying, 'Cornelius, your prayer has been heard, your alms are remembered by God. You must send to Joppa and summon Simon who is surnamed Peter; he is staying in the house of Simon a tanner beside the sea.' So I sent for you at once, and you have been kind enough to come. Well now, here we are all present before God to listen to what the Lord has commanded you to say." Then Peter opened his lips and said, "I see quite plainly that *God has no favourites*, but that he who reverences Him and lives a good life in any nation is welcomed by Him. You know

* Transposing ver. 24*b* to its right position between ver. 27 and ver. 28.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

the message he sent to the sons of *Israel when he preached the gospel of peace* by Jesus Christ
37 (who is Lord of all); you know how it spread over the whole of Judaea, starting from Galilee after the baptism preached by John—how *God consecrated*
38 Jesus of Nazaret *with the* holy *Spirit* and power, and how he went about doing good and curing all who were harassed by the devil: for God was with
39 him. As for what he did in the land of the Jews and of Jerusalem, we can testify to that.
40 They slew him *by hanging him on a gibbet*, but God raised him on the third day, and allowed
41 him to be seen not by all the People but by witnesses whom God had previously selected, by us who ate and drank with him after his resurrection from
42 the dead, when he enjoined us to preach to the People, testifying that this was he whom God has appointed to be judge of the living and
43 of the dead. All the prophets testify that everyone who believes in him is to receive remission of sins through his Name."

44 While Peter was still speaking, the holy Spirit fell upon all who listened to what he
45 said. Now the Jewish believers who had accompanied Peter were amazed that the gift of the holy Spirit had actually been poured out on
46 the Gentiles—for they heard them speak with 'tongues' and magnify God.

47 At this Peter asked, "Can any one refuse water for the baptism of these people—people who have received the holy Spirit just as we ourselves have?"

48 And he ordered them to be baptized in the name of Jesus Christ. Then they begged him to remain for some days.

CHAPTER XI

1 AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

CHAPTER XI

1 Now the apostles and the brothers in Judaea heard that the Gentiles also had received
2 the word of God. So when Peter came up to Jerusalem, the circumcision party fell foul of him.
3 "You went into the houses of the uncircumcised," they said, "and you ate with
4 them!" Then Peter proceeded to put the facts before
5 them. "I was in the town of Joppa at prayer," he said, "and in a trance I saw a vision —a vessel coming down like a huge sheet lowered from heaven by the four corners. It
6 came down to me, and when I looked steadily at it, I noted the quadrupeds of the earth, the wild beasts, the creeping things and the wild birds.
7 Also I heard a voice saying to me, 'Rise, Peter, kill and eat.'
8 I said, 'No, no, my Lord;* nothing common or unclean
9 has ever passed my lips.' But a voice answered me for the second time out of heaven, 'What God has cleansed, you must not regard as common.'
10 This happened three times, and then the whole thing was
11 drawn back into heaven. At that very moment three men reached the house where I was living, sent to me from Caesa-
12 rea. The Spirit told me to have no hesitation in accompanying them; these six brothers went with me as well, and we entered the man's house.
13 He related to us how he had seen the angel standing in his house and saying, 'Send to Joppa for Simon who is
14 surnamed Peter; he will tell you how you and all your household are to be saved.'

* Here, as in x. 14, κύριε is translated Peter was a Christian, and the connexio of the Voice with the Spirit is eviden from the context.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

15 Now just as I began to speak,
the holy Spirit fell upon them
as upon us at the beginning;
16 and I remembered the saying of
the Lord, that 'John baptized
with water, but you shall be
baptized with the holy Spirit.'
17 Well then, if God has given
them exactly the same gift as
he gave us when we believed in
the Lord Jesus Christ, who was
I—how could I try—to thwart
18 God?" On hearing this they
desisted and glorified God,
saying, "So God has actually
allowed the Gentiles to repent
and live!"

19 Now those who had been
scattered by the trouble which
arose over Stephen made their
way as far as Phœnicia and
Cyprus and Antioch, but they
preached the word to none ex-
20 cept Jews. Some of them,
however, were Cypriotes and
Cyrenians, who on reaching
Antioch told the Greeks * also
the gospel of the Lord Jesus;
21 the strong hand of the Lord
was with them, and a large
number believed and turned
22 to the Lord. The news of this
reached the church in Jeru-
salem, and they despatched
23 Barnabas to Antioch. When
he came and saw the grace of
God he rejoiced, and encour-
aged them all to hold by the
Lord with heartfelt purpose
24 (for he was a good man, full
of the holy Spirit and faith).
Considerable numbers of peo-
ple were brought in for the
Lord.

25 So Barnabas went off to
26 Tarsus to look for Saul, and
on finding him he brought him
to Antioch, where for a whole
year they were guests of the
church and taught consider-
able numbers. It was at
Antioch too that the disciples
were originally called "Chris-
tians."

* Reading Ἕλληνας with ℵ[c] A D*, for which Ἑλληνιστὰς seems to have been substituted under the influence of ix. 29.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII

1 Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

27 During these days some prophets came down from Je-
28 rusalem to Antioch, one of whom, named Agabus, showed by the Spirit that a severe famine was about to visit the whole world (the famine which occurred in the reign of Clau-
29 dius). So the disciples put aside money, as each of them was able to afford it, for a contribution to be sent to the
30 brothers in Judaea. This they carried out, sending their contribution to the presbyters by Barnabas and Saul.

CHAPTER XII

1 It was about that time that king Herod laid hands of violence on some members of
2 the church. James the brother of John he slew with the sword,
3 and when he saw this pleased the Jews, he went on to seize Peter. (This was during the
4 days of unleavened bread.) After arresting him he put him in prison, handing him over to a guard of sixteen soldiers, with the intention of producing him to the People after the passover.

5 So Peter was closely guarded in prison, while earnest prayer for him was offered to God by the church.

6 The very night before Herod meant to have him produced, Peter lay asleep between two soldiers; he was fastened by two chains, and sentries in front of the door guarded the prison.

7 But an angel of the Lord flashed on him, and a light shone in the cell; striking Peter on the side he woke him, saying, "Quick, get up!" The fetters dropped from his
8 hands, and the angel said to him, "Gird yourself and put on your sandals." He did so. Then said the angel,

"Put on your coat and follow me."

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from

9 And he followed him out, not realizing that what the angel did was real, but imagining that
10 he saw a vision. When they had passed the first guard and the second they came to the iron gate leading into the city, which opened to them of its own accord; they passed out, and after they had gone through one street, the angel
11 immediately left him. Then Peter came to his senses and said, "Now I know for certain that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were anticipating."
12 When he grasped the situation, he went to the house of Mary, the mother of John who was surnamed Mark, where a number had met for prayer.
13 When he knocked at the door of the porch, a maid-
14 servant called Rhoda came to answer it; but as soon as she recognized Peter's voice, instead of opening the door she ran inside from sheer joy and announced that Peter was standing in front of the porch.
15 "You are mad," they said. But she insisted it was true. "It is his angel," they said.
16 But Peter kept on knocking, and when they opened the door they were amazed to see him.
17 He beckoned to them to keep quiet and then described to them how the Lord had brought him out of prison. "Report this to James," he said, "and to the brothers." And off he
18 went to another place. Now when day broke there was a great commotion among the soldiers over what could have
19 become of Peter. Herod made inquiries for him but could not find him; so, after cross-examining the guards, he ordered them off to death. He then went down from Judaea

Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying, It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

to Caesarea, where he spent
20 some time. As there was a bitter feud between him and the inhabitants of Tyre and Sidon, they waited on him unanimously and after conciliating the royal chamberlain Blastus they made overtures for peace, as their country depended for its food-supply upon the royal
21 territory. On a stated day Herod arrayed himself in royal robes, took his seat on the dais, and proceeded to har-
22 angue them. The populace shouted, "It is a god's voice,
23 not a man's!" and in a moment an angel of the Lord struck him, because he had not given due glory to God; he was eaten up by worms and so expired.

24 The word of God spread and multiplied.

25 After fulfilling their commission, Barnabas and Saul returned from Jerusalem, bringing with them John who is surnamed Mark.

CHAPTER XIII

1 Now in the local church at Antioch there were prophets and teachers,

Barnabas, Symeon (called Niger) and Lucius the Cyrenian, besides Manaen (a foster-brother of Herod the tetrarch) and Saul.

2 As they were worshipping the Lord and fasting, the holy Spirit said, "Come! set me apart Barnabas and Saul for the work to which I have called
3 them." Then after fasting and praying they laid their hands on them and let them go.

4 Sent out thus by the holy Spirit, they went down to Seleucia and from there they
5 sailed to Cyprus. On reaching Salamis they proclaimed the word of God in the Jewish synagogues, with John as their assistant.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus :

7 Which was with the deputy of the country, Sergius Paulus, a prudent man ; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness ; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia : and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and

6 They covered the whole island as far as Paphos, where they fell in with a Jewish sorcerer and false prophet
7 called Bar-Jesus ; he belonged to the suite of the proconsul Sergius Paulus, an intelligent man who called for Barnabas and Saul and demanded to hear the word of God.
8 But the sorcerer Elymas (for that is the translation of his name) tried to divert the
9 proconsul from the faith. So Saul (who is also called Paul), filled with the holy Spirit,
10 looked steadily at him and said, "You son of the devil, you enemy of all good, full of all craft and all cunning, will you never stop diverting *the straight paths of the Lord ?*
11 See here, the Lord's hand will fall on you, and you will be blind, unable for a time to see the sun." In a moment a dark mist fell upon him, and he groped about for someone to take him by the hand.
12 Then the proconsul believed, when he saw what had happened ; he was astounded at the doctrine of the Lord.
13 Setting sail from Paphos, Paul and his companions reached Perga in Pamphylia ; John left them and went
14 back to Jerusalem, but they passed on from Perga and arrived at Pisidian Antioch. On the sabbath they went into the synagogue and sat
15 down ; and, after the reading of the Law and the prophets, the president of the synagogue sent to tell them, "Brothers, if you have any word of counsel for the people,
16 say it." So Paul stood up and motioning with his hand said, "Listen, men of Israel and you
17 who reverence God. The God of this People Israel chose our

exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they

fathers; he multiplied the people as they sojourned in the land of Egypt and *with arm uplifted led them out of it*.

18 For about forty years *he bore with them in the desert*,
19 *and after destroying seven nations in the land of Canaan he gave* them their land *as an inheritance* for about four hundred and fifty years.
20 After that he gave them judges, down to the prophet
21 Samuel. Then it was that they begged for a king, and God gave them forty years of Saul, the son of Kish, who belonged to the tribe of Benja-
22 min. After deposing him he raised up David to be their king, to whom he bore this testimony that '*In David*, the son of Jessai, *I have found a man after my own heart*, who will
23 obey all my will.' From his offspring God brought to Israel, as he had promised, a saviour
24 in Jesus, before whose coming John had already preached a baptism of repentance for all
25 the people of Israel. And as John was closing his career he said, 'What do you take me for? I am not He; no, he is coming after me, and I am not fit to untie the sandals on his feet!'
26 Brothers, sons of Abraham's race and all among you who reverence God, *the message* of this salvation *has been sent*
27 to us. The inhabitants of Jerusalem and their rulers, by condemning him * in their ignorance, fulfilled the words of the prophets which are read
28 every sabbath; though they could find him guilty of no crime that deserved death they begged Pilate to have him put
29 to death, and, after carrying out all that had been predicted

* The Greek text is difficult. I prefer, as the least radical treatment, Lachmann's proposal to read κρίναντες immediately after ἀγνοήσαντες καί, which at anyrate yields a fair sense.

took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed

of him in scripture, they lowered him from the gibbet and
30 laid him in a tomb. But God
31 raised him from the dead. For many days he was seen by those who had come up with him from Galilee to Jerusalem; they are now his witnesses to
32 the People. So we now preach to you the glad news that the promise made to the fathers
33 has been fulfilled by God for us their children, when he raised Jesus. As it is written in the second psalm,

thou art my son,
to-day have I become thy father.

34 And as a proof that he has raised him from the dead, never to return to decay, he has said this:

I will give you the holiness of David that fails not.

35 Hence in another psalm he says,

thou wilt not let thy holy One suffer decay.

36 Of course *David*, after serving God's purpose in his own generation, died and was laid *beside his fathers;* he suffered
37 decay, but He whom God raised did not suffer decay.
38 So you must understand, my brothers, that remission of sins is proclaimed to you
39 through him, and that by him everyone who believes is absolved from all that the law of Moses never could
40 absolve you from. Beware then in case the prophetic saying applies to you:
41 *Look, you disdainful folk, wonder at this and perish—for in your days I do a deed, a deed you will never believe, not though one were to explain it to you.*"
42 As Paul and Barnabas went out, the people begged to have all this repeated to them on the
43 following sabbath. After the synagogue broke up, a number of the Jews and the devout proselytes followed them;

Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

Paul and Barnabas talked to them and encouraged them to
44 hold by the grace of God. And on the next sabbath nearly all the town gathered to hear the
45 word of the Lord. But when the Jews saw the crowds they were filled with jealousy; they began to contradict what Paul said and to abuse him.
46 So Paul and Barnabas spoke out fearlessly.

"The word of God," they said, "had to be spoken to you in the first instance; but as you push it aside and judge yourselves unworthy of eternal life, well, here we turn to the Gentiles!

47 For these are the Lord's orders to us:

I have set you to be a light for the Gentiles,
to bring salvation to the end of the earth."

48 When the Gentiles heard this they rejoiced and glorified the word of the Lord and believed, that is, all who had been or-
49 dained to eternal life; and the word of the Lord went far and wide over the whole country.
50 But the Jews incited the devout women of high rank and the leading men in the town, who stirred up persecution against Paul and Barnabas and drove them out of their territory.
51 They shook the dust off their feet as a protest and went to Iconium.
52 As for the disciples, they were filled with joy and the holy Spirit.

CHAPTER XIV

1 At Iconium the same thing happened. They went into the synagogue of the Jews and spoke in such a way that a great body both of Jews and
3 Greeks believed. * Here they spent a considerable time,

* Restoring ver. 3 to what appears to have been its original position between vers. 1 and 2.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the

speaking fearlessly about the Lord, who attested the word of his grace by allowing signs and wonders to be performed by them.*

2 But the refractory Jews stirred up and exasperated the feeling of the Gentiles against the brothers.

4 The populace of the town was divided; some sided with the Jews, some with the apostles.

5 But, when the Gentiles and Jews along with their rulers made a hostile movement to
6 insult and stone them, the apostles grasped the situation and escaped to the Lycaonian towns of Lystra and Derbe and to the surrounding coun-
7 try; there they continued to preach the gospel.

8 At Lystra there was a man sitting, who was powerless in his feet, a lame man unable to walk ever since he was born.
9 He heard Paul speaking, and Paul, gazing steadily at him and noticing that he had faith enough to make him better,
10 said in a loud voice, "Stand erect on your feet." Up he jumped and began to walk.
11 Now when the crowds saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us
12 in human form!" Barnabas they called Zeus, and Paul Hermes, since he was the chief
13 spokesman. Indeed the priest of the temple of Zeus in front of the town brought oxen and garlands to the gates, intending to offer sacrifice along with the
14 crowds. But when the apostles, Paul and Barnabas, heard this they rent their clothes and sprang out among the crowd,
15 shouting, "Men, what is this you are doing? We are but human, with natures like your own! The gospel we are preaching to you is to turn from such futile ways to the

* See note, p. 325.

living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how

living God *who made the heaven, the earth, the sea, and all that in them is.*

16 In bygone ages he allowed all nations to go their own
17 ways, though as the bountiful Giver he did not leave himself without a witness, giving you rain from heaven and fruitful seasons, giving you food and joy to your heart's content."

18 Even by saying this it was all they could do to keep the crowds from sacrificing to them.

19 But Jews from Antioch and Iconium arrived, who won over the crowds, and after pelting Paul with stones they dragged him outside the town, thinking he was
20 dead. However, as the disciples gathered round him, he got up and went into the town.

Next day he went off with Barnabas to Derbe,
21 and after preaching the gospel to that town and making a number of disciples, they turned back to Lystra, Iconium, and An-
22 tioch, strengthening the souls of the disciples, encouraging them to hold by the faith, and telling them that "we have to get into the Realm of God through
23 many a trouble." They chose presbyters for them in every church, and with prayer and fasting entrusted them to the Lord in whom they had believed.
24 Then they came through
25 Pisidia to Pamphylia, and after speaking the word of the Lord in Perga they went down to Attaleia;
26 thence they sailed for Antioch, where they had been commended to the grace of God for the work they had
27 now completed. On their arrival they gathered the church together and reported

he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV

1 And certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

how God had been with them, what he had done, and how he had opened a door into faith for the Gentiles.

CHAPTER XV

28 They spent a considerable time with the disciples there.

1 But certain individuals came down from Jerusalem and taught the brothers that "unless you get circumcised after the custom of Moses you can-
2 not be saved." As a sharp dispute and controversy sprang up between them and Paul and Barnabas, it was arranged that Paul and Barnabas, along with some others of their number, should go up to Jerusalem to see the apostles and presbyters at Jerusalem about
3 this question. The church sped them on their journey, and they passed through both Phœnicia and Syria informing the brothers, to the great joy of all, that the Gentiles were
4 turning to God. On arriving at Jerusalem they were received by the church, the apostles and the presbyters, and they reported how God had been with them and what
5 he had done. But some of the believers who belonged to the Pharisaic party got up and said, "Gentiles must be circumcised and told to observe the law of
6 Moses." The apostles and the presbyters met to investigate
7 this question, and a keen controversy sprang up; but Peter rose and said to them, "Brothers, you are well aware that from the earliest days God chose that of you all I should be the one by whom the Gentiles were to hear the word of
8 the gospel and believe it. The God who reads the hearts of all attested this by giving them the holy Spirit just as he gave
9 it to us; in cleansing their hearts by faith he made not

10 Now therefore why tempt
ye God, to put a yoke upon the
neck of the disciples, which neither
our fathers nor we were able to
bear?

11 But we believe that through
the grace of the Lord Jesus Christ
we shall be saved, even as they.

12 ¶ Then all the multitude
kept silence, and gave audience
to Barnabas and Paul, declaring
what miracles and wonders God
had wrought among the Gentiles
by them.

13 ¶ And after they had held
their peace, James answered, say-
ing, Men *and* brethren, hearken
unto me:

14 Simeon hath declared how
God at the first did visit the
Gentiles, to take out of them a
people for his name.

15 And to this agree the words
of the prophets; as it is written,

16 After this I will return, and
will build again the tabernacle of
David, which is fallen down; and
I will build again the ruins thereof,
and I will set it up:

17 That the residue of men
might seek after the Lord, and all
the Gentiles, upon whom my name
is called, saith the Lord, who
doeth all these things.

18 Known unto God are all his
works from the beginning of the
world.

19 Wherefore my sentence is,
that we trouble not them, which
from among the Gentiles are
turned to God:

20 But that we write unto them,
that they abstain from pollutions
of idols, and *from* fornication, and
from things strangled, and *from*
blood.

21 For Moses of old time hath
in every city them that preach
him, being read in the synagogues
every sabbath day.

22 Then pleased it the apostles
and elders, with the whole church,
to send chosen men of their own
company to Antioch with Paul
and Barnabas; *namely*, Judas
surnamed Barsabas, and Silas,
chief men among the brethren:

the slightest distinction be-
10 tween us and them. Well
now, why are you trying * to
impose a yoke on the neck of
the disciples which neither our
fathers nor we ourselves could
11 bear? No, it is by the
grace of the Lord Jesus that
we believe and are saved, in the
12 same way as they are." So the
whole meeting was quieted and
listened to Barnabas and Paul
recounting the signs and won-
ders God had performed by
them among the Gentiles.
13 When they had finished speak-
ing, James spoke. "Brothers,"
14 he said, "listen to me. Sy-
meon has explained how it was
God's original concern to secure
a People from among the Gen-
15 tiles to bear his Name. This
agrees with the words of the
prophets; as it is written,

16 *After this I will return and re-*
build David's fallen tent,
its ruins I will rebuild and
erect it anew,
17 *that the rest of men may seek*
for the Lord,
even all the Gentiles who are
called by my name,
18 *saith the Lord, who makes this*
19 *known from of old.* Hence, in
my opinion, we ought not to
put fresh difficulties in the way
of those who are turning to
God from among the Gentiles,
20 but write them injunctions to
abstain from whatever is con-
taminated by idols, from sexual
vice, from the flesh of animals
that have been strangled, and
21 from tasting blood; for Moses
has had his preachers from the
earliest ages in every town,
where he is read aloud in the
synagogues every sabbath."
22 Then the apostles and the pres-
byters, together with the whole
church, decided to select some
of their number and send them
with Paul and Barnabas to An-
tioch. The men selected were
Judas (called Bar-Sabbas) and
Silas, prominent members of

* Omitting τὸν θεόν.

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them.*

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in

23 the brotherhood. They conveyed the following letter. "The apostles and the presbyters of the brotherhood to the brothers who belong to the Gentiles throughout Antioch and Syria and Cilicia: greet-
24 ing. Having learned that some of our number,* quite unauthorized by us, have unsettled you with their teaching
25 and upset your souls, we have decided unanimously to select some of our number and send them to you along with our beloved Paul and Barnabas
26 who have risked their lives for the sake of our Lord Jesus Christ.
27 We therefore send Judas and Silas with the following message, which they will also
28 give to you orally. The holy Spirit and we have decided not to impose any extra burden on you, apart from these essential
29 requirements: abstain from food that has been offered to idols, from tasting blood, from the flesh of animals that have been strangled, and from sexual vice. Keep clear of all this and you will prosper. Good-
30 bye." When the messengers were despatched, they went down to Antioch and after gathering the whole body they
31 handed them the letter. On reading it the people rejoiced at the encouragement it brought;
32 and as Judas and Silas were themselves prophets, they encouraged and strengthened the brothers with many a counsel.
33 Then after some time had passed the brothers let them go with a greeting of peace to
35 those who had sent them. Paul and Barnabas, however, stayed on in Antioch, teaching and preaching the word of the Lord along with a number of others.
36 Some days later, Paul said to Barnabas, "Come and let us go back to visit the brothers in

* Omitting ἐξελθόντες.

every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

every town where we have proclaimed the word of the Lord. Let us see how they are doing."

37 But while Barnabas wanted to take John (who was called Mark) along with them,

38 Paul held they should not take a man with them who had deserted them in Pamphylia, instead of accompanying them on active service.

39 So in irritation they parted company, Barnabas taking Mark with him and sailing

40 for Cyprus, while Paul selected Silas and went off, commended by the brothers to the grace of the Lord.

41 He made his way through Syria and Cilicia, strengthening the churches.

CHAPTER XVI

1 He also came down to Derbe and Lystra, where there was a disciple called Timotheus, the son of a believing Jewess and a Greek

2 father. He had a good reputation among the brothers

3 at Lystra and Iconium; so, as Paul wished him to go abroad with him, he took and circumcised him on account of the local Jews, all of whom knew his father

4 had been a Greek. As they travelled on from town to town, they handed over to the people the resolutions which the apostles and the presbyters in Jerusalem had decided were to be obeyed;

5 and the churches were strengthened in the faith and increased in numbers

6 day by day. They crossed Phrygia and the country of Galatia, the holy Spirit having stopped them from preaching the word in Asia;

7 when they got as far as Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them,

8 And they passing by Mysia
came down to Troas.
9 And a vision appeared to
Paul in the night; There stood a
man of Macedonia, and prayed
him, saying, Come over into
Macedonia, and help us.
10 And after he had seen the
vision, immediately we endeavour-
ed to go into Macedonia, assuredly
gathering that the Lord had called
us for to preach the gospel unto
them.
11 Therefore loosing from Troas,
we came with a straight course to
Samothracia, and the next *day* to
Neapolis;
12 And from thence to Philippi,
which is the chief city of that part
of Macedonia, *and* a colony: and
we were in that city abiding
certain days.
13 And on the sabbath we went
out of the city by a river side,
where prayer was wont to be
made; and we sat down, and
spake unto the women which
resorted *thither*.
14 ¶ And a certain woman
named Lydia, a seller of purple,
of the city of Thyatira, which
worshipped God, heard *us*: whose
heart the Lord opened, that she
attended unto the things which
were spoken of Paul.
15 And when she was baptized,
and her household, she besought
us, saying, If ye have judged me
to be faithful to the Lord, come
into my house, and abide *there*.
And she constrained us.
16 ¶ And it came to pass, as we
went to prayer, a certain damsel
possessed with a spirit of divination
met us, which brought her masters
much gain by soothsaying:
17 The same followed Paul and
us, and cried, saying, These men
are the servants of the most high
God, which shew unto us the way
of salvation.
18 And this did she many days.
But Paul, being grieved, turned
and said to the spirit, I command
thee in the name of Jesus Christ
to come out of her. And he came
out the same hour.

8 and so they passed Mysia by
9 and went down to Troas. A
vision appeared to Paul by
night, the vision of a Mace-
donian standing and appealing
to him with the words, "Cross
to Macedonia and help us."
10 As soon as he saw the vision,
we made efforts to start for
Macedonia, inferring that God
had called us to preach the
gospel to them.
11 Setting sail then from Troas
we ran straight to Samothrace
and on the following day to
Neapolis.
12 We then came to the Roman
colony of Philippi, which is the
foremost town of the district
of Macedonia. In this town
13 we spent some days. On the
sabbath we went outside the
gate to the bank of the river,
where as usual there was a
place of prayer; we sat down
and talked to the women who
14 had gathered. Among the lis-
teners there was a woman
called Lydia, a dealer in purple
who belonged to the town
of Thyatira. She reverenced
God, and the Lord opened her
heart to attend to what Paul
15 said. When she was baptized,
along with her household, she
begged us, saying, "If you are
convinced I am a believer in
the Lord, come and stay at my
house." She compelled us to
come.
16 Now it happened as we went
to the place of prayer that a
slave-girl met us, possessed by a
spirit of ventriloquism, and a
source of great profit to her
owners by her power of for-
17 tune-telling. She followed
Paul and the rest of us,
shrieking, "These men are
servants of the Most High God,
they proclaim to you the way
18 of salvation!" She did this
for a number of days. Then
Paul turned in annoyance and
told the spirit, "In the name of
Jesus Christ I order you out of
her!" And it left her that very

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

19 moment. But when her owners saw their chance of profit was gone, they caught hold of Paul and Silas and dragged them before the magistrates in the
20 forum. Bringing them before the praetors they declared, "These fellows are Jews who are making an agitation in our
21 town; they are proclaiming customs which as Romans we are not allowed to accept or ob-
22 serve!" The crowd also joined in the attack upon them, while the praetors, after having them stripped and after ordering them to be flogged with rods,
23 had many lashes inflicted on them and put them into prison, charging the jailer to keep them
24 safe. On receiving so strict a charge, he put them into the inner prison and secured their
25 feet in the stocks. But about midnight, as Paul and Silas were praying and singing to God, while the prisoners lis-
26 tened, all of a sudden there was a great earthquake which shook the very foundations of the prison; the doors all flew open in an instant and the fetters of all the prisoners were unfas-
27 tened. When the jailer started from his sleep and saw the prison-doors open, he drew his sword and was on the point of killing himself, supposing the prisoners had made their es-
28 cape; but Paul shouted aloud, "Do not harm yourself, we are all here!"
29 So calling for lights he rushed in, fell in terror before Paul
30 and Silas, and brought them out (after securing the other prisoners).*

"Sirs," he said, "what must
31 I do to be saved?" "Believe in the Lord Jesus Christ," they said, "and then you will be saved, you and your household
32 as well." And they spoke the word of the Lord to him and to
33 all in his house. Then he took

* Adding τοὺς λοιποὺς ἀσφαλισάμενος with D and the (Harklean) Syriac version.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

them at that very hour of the night and washed their wounds and got baptized instantly, he
34 and all his family. He took them up to his house and put food before them, overjoyed like all his household at hav-
35 ing believed in God. When day broke, the praetors sent the lictors with the message,
36 "Release these men." The jailer repeated this to Paul. "The praetors," he said, "have sent to release you. So come out and go in peace?"
37 But Paul replied, "They flogged us in public and without a trial, flogged Roman citizens! They put us in prison, and now they are going to get rid of us secretly! No indeed! Let them come here themselves and take us out!"
38 The lictors reported this to the praetors, who, on hearing the men were Roman citizens, became alarmed;
39 they went to appease them and after taking them out of prison begged them to leave the town.
40 So they left the prison and went to Lydia's house, where they saw the brothers and encouraged them; then they departed.

CHAPTER XVII

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

CHAPTER XVII

1 TRAVELLING on through Amphipolis and Apollonia they reached Thessalonica. Here there was a Jewish synagogue,
2 and Paul as usual went in; for three sabbaths he argued with them on the scriptures,
3 explaining and quoting passages to prove that the messiah had to suffer and rise from the dead, and that "the Jesus I proclaim to you is the messiah."
4 Some were persuaded and threw in their lot with Paul and Silas, including a host of devout Greeks and a large number of the leading women.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was

5 But the Jews were aroused to jealousy; they got hold of some idle rascals to form a mob and set the town in an uproar; they attacked Jason's house in the endeavour to bring them out before the populace,
6 but as they failed to find Paul and Silas they haled Jason and some of the brothers before the politarchs, yelling, "These upsetters of the whole world have
7 come here too! Jason has welcomed them! They all violate the decrees of Caesar by declaring someone else called
8 Jesus is king." Both the crowd and the politarchs were disturbed when they heard
9 this; however, they let Jason and the others go, after binding them over to keep the peace.
10 Then the brothers at once sent off Paul and Silas by night to Berœa. When they arrived there, they betook themselves
11 to the Jewish synagogue, where the people were more amenable than at Thessalonica; they were perfectly ready to receive the Word and made a daily study of the scriptures to see if it was really as Paul said.
12 Many of them believed, together with a large number of prominent Greeks, both women and men.
13 But when the Jews of Thessalonica heard that Paul was proclaiming the word of God at Berœa as well, they came to create a disturbance and a riot among the crowds at Berœa too.
14 The brothers then sent off Paul at once on his way to the sea, while Silas and Timotheus remained where they were.
15 Paul's escort brought him as far as Athens and left with instructions that Silas and Timotheus were to join him as soon as possible.
16 While Paul was waiting for them at Athens, his soul was

stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though

irritated at the sight of the
17 idols that filled the city. He argued in the synagogue with the Jews and the devout proselytes and also in the marketplace daily with those who
18 chanced to be present. Some of the Epicurean and Stoic philosophers also came across him. Some said, "Whatever does the fellow mean with his scraps of learning?" Others said, "He looks like a herald of foreign deities" (this was because he preached 'Jesus' and
19 'the Resurrection'). Then taking him to the Areopagus they asked, "May we know what is this novel teaching of
20 yours? You talk of some things that sound strange to us; so we want to know what
21 they mean." (For all the Athenians and the foreign visitors to Athens occupied themselves with nothing else than repeating or listening to
22 the latest novelty.) So Paul stood in the middle of the Areopagus and said, "Men of Athens, I observe at every turn that you are a most religious
23 people. Why, as I passed along and scanned your objects of worship, I actually came upon an altar with the inscription

TO AN UNKNOWN GOD.

Well, I proclaim to you what you worship in your ignorance.
24 *The God who made* the world *and* all *things in it*, he, as Lord *of heaven and earth*, does not dwell in shrines that are made
25 by human hands; he is not served by human hands as if he needed anything, for it is he who *gives* life and *breath* and
26 all things to all men. All nations he has created from a common origin, to dwell all over the earth, fixing their allotted periods and the boun-
27 daries of their abodes, meaning them to seek for God on the chance of finding him in their

he be not far from every one of us:
28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:
31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.
32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.
33 So Paul departed from among them.
34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII

1 AFTER these things Paul departed from Athens, and came to Corinth;
2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

groping for him. Though indeed he is close to each one of
28 us, for it is in him that we live and move and exist—as some of your own poets have said,
'We too belong to His race.'
29 Well, as the race of God, we ought not to imagine that the divine nature resembles gold or silver or stone, the product of
30 human art and invention. Such ages of ignorance God overlooked, but he now charges men that they are all every-
31 where to repent, inasmuch as he has fixed a day on which *he will judge the world justly* by a man whom he has destined for this. And he has given proof of this to all by raising him
32 from the dead." But on hearing of a 'resurrection of dead men,' some sneered, while others said, "We will hear you again on that subject."
33 So Paul withdrew from them.
34 Some men, however, did join him and believe, including Dionysius the Areopagite, a woman called Damaris, and some others.

CHAPTER XVIII

1 AFTER this Paul left Athens and went to Corinth.
2 There he came across a Jew called Aquila, a native of Pontus, who had recently arrived from Italy with his wife Priscilla, as Claudius had ordered all Jews to leave Rome. Paul
3 accosted them, and as he belonged to the same trade he stayed with them and they all worked together.
(They were workers in leather by trade.)
4 Every sabbath he argued in the synagogue, persuading both
5 Jews and Greeks. By the time Silas and Timotheus came south from Macedonia, Paul was engrossed in this preaching of the word, arguing to the Jews that the messiah was

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with

6 Jesus. But as they opposed and abused him, he shook out his garments in protest, saying, "Your blood be on your own heads! I am not responsible! After this I will go to the
7 Gentiles." Then he removed to the house of a devout proselyte called Titus Justus, which adjoined the synagogue.
8 But Crispus the president of the synagogue believed in the Lord, as did all his household, and many of the Corinthians listened, believed, and were
9 baptized. And the Lord said to Paul in a vision by night, '*Have no fear*, speak on and
10 never stop, *for I am with you*, and no one shall attack and injure you; I have many
11 people in this city." So he settled there for a year and six months, teaching them the word of God.
12 But when Gallio was proconsul of Achaia the Jews without exception rose against Paul and brought him up before the
13 tribunal, crying,
"This fellow incites men to worship God contrary to the Law."
14 Paul was just on the point of opening his lips to reply, when Gallio said to the Jews, "If it had been a misdemeanour or wicked crime, there would be some reason in me listening to you,
15 O Jews. But as these are merely questions of words and persons and your own Law, you can attend to them for yourselves. I decline to adjudicate upon matters like that."
16 And he drove them from the tribunal.
17 Then all [the Greeks] caught hold of Sosthenes the president of the synagogue and beat him in front of the tribunal; but Gallio took no notice.
18 After waiting on for a number of days Paul said goodbye to the brothers and sailed for

him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

CHAPTER XIX

1 AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the

Syria, accompanied by Priscilla and Aquila. (As the latter was under a vow, he had his head
19 shaved at Cenchreæ.) When they reached Ephesus, Paul left them there. He went to the synagogue and argued with
20 the Jews, who asked him to stay for a while. But he
21 would not consent; he said goodbye to them, telling them. "I will come back to you, if it
22 is the will of God." Then, sailing from Ephesus, he reached Caesarea, went up to the capital to salute the church, and travelled down to Antioch.
23 After spending some time there he went off on a journey right through the country of Galatia and Phrygia, strengthening the disciples.

24 There came to Ephesus a Jew called Apollos, who was a native of Alexandria, a man of culture, strong in his knowledge
25 of the scriptures. He had been instructed in the Way of the Lord and he preached and taught about Jesus with ardour and accuracy, though all the baptism he knew was that of John.

26 In the synagogue he was very outspoken at first; but when Aquila and Priscilla listened to him, they took him home and explained more accurately to him what the Way
27 of God really meant. As he wished to cross to Achaia, the brothers wrote and urged the disciples there to give him a welcome. And on his arrival he proved of great service to those who by God's grace
28 had believed, for he publicly refuted the Jews with might and main, showing from the scriptures that the messiah was Jesus.

CHAPTER XIX

1 IT was when Apollos was in Corinth that Paul, after passing through the inland districts,

upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons

2 came down to Ephesus. There he found some disciples, whom he asked, "Did you receive the holy Spirit when you believed?" "No," they said, "we never even heard of its
3 existence." "Then," said he, "what were you baptized in?" "In John's baptism," they re-
4 plied. "John," said Paul, "baptized with a baptism of repentance, telling the people to believe in Him who was to come after him, that is, in
5 Jesus." When they heard this, they had themselves baptized in the name of the Lord
6 Jesus, and after Paul laid his hands on them the holy Spirit came upon them, they spoke with 'tongues' and pro-
7 phesied. They numbered all together about twelve men.

8 Then Paul entered the synagogue and for three months spoke out fearlessly, arguing and persuading people about
9 the Reign of God. But as some grew stubborn and disobedient, decrying the Way in presence of the multitude, he left them, withdrew the disciples, and continued his argument every day from eleven to four * in the lecture-room of Tyrannus.
10 This went on for two years, so that all the inhabitants of Asia, Jews as well as Greeks, heard the word of the Lord.

11 God also worked no ordinary miracles by means of Paul;
12 people even carried away towels or aprons he had used, and at their touch sick folk were freed from their diseases and evil spirits came out of them.
13 Some strolling Jewish exorcists also undertook to pronounce the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus whom Paul preaches!"

14 The seven sons of Sceuas, a Jewish high priest, used to do

* The words ἀπὸ ὥρας πέμπτης ἕως δεκάτης (D, etc.) are probably original.

of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our

15 this. But the evil spirit retorted, "Jesus I know and Paul I know, but you—who are
16 you?" And the man in whom the evil spirit resided leapt at them, overpowered them all, and belaboured them, till they rushed out of the house stripped
17 and wounded. This came to the ears of all the inhabitants of Ephesus, Jews as well as Greeks; awe fell on them all, and the name of the Lord
18 Jesus was magnified. Many believers would also come to confess and disclose their
19 magic spells; and numbers who had practised magic arts collected their books and burned them in the presence of all. On adding up the value of them, it was found that they were worth two thousand
20 pounds. Thus did the word of the Lord increase and prevail mightily.

21 After these events Paul resolved in the Spirit to travel through Macedonia and Achaia on his way to Jerusalem. "After I get there," he said, "I
22 must also visit Rome." So he despatched two of his assistants to Macedonia, Timotheus and Erastus, while he himself
23 stayed on awhile in Asia. It was about that time that a great commotion arose over the
24 Way. This was how it happened. By making silver shrines of Artemis a silversmith called Demetrius was the means of bringing rich profit
25 to his workmen. So he got them together, along with the workmen who belonged to similar trades, and said to them: "My men, you know this trade is the source of our wealth.
26 You also see and hear that not only at Ephesus but almost all over Asia this fellow Paul has drawn off a considerable number of people by his persuasions. He declares that handmade gods are not gods at all.
27 Now the danger is not only that

craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and

we will have our trade discredited but that the temple of the great goddess Artemis will fall into contempt and that she will be degraded from her majestic glory, she whom all Asia and the wide world worship."

28 When they heard this they were filled with rage and raised the cry, "Great is Artemis of
29 Ephesus!" So the city was filled with confusion. They rushed like one man into the amphitheatre, dragging along Gaius and Aristarchus, Macedonians who were travelling
30 with Paul. (Paul wanted to enter the popular assembly, but the disciples would not
31 allow him. Some of the Asiarchs, who were friends of his, also sent to beg him not to venture into the amphithea-
32 tre.) Some were shouting one thing, some another; for the assembly was in confusion, and the majority had no idea why
33 they had met. Some of the mob concluded it must be Alexander, as the Jews pushed him to the front. So Alexander, motioning with his hand, wanted to defend him-
34 self before the people; but when they discovered he was a Jew, a roar broke from them all, and for about two hours they shouted, "Great is Artemis of Ephesus! Great is Artemis of Ephesus!"

35 The secretary of state then got the mob calmed down, and said to them, "Men of Ephesus, who on earth does not know that the city of Ephesus is Warden of the temple of the great Artemis and of the statue that fell
36 from heaven? All this is beyond question. So you should keep calm and do nothing reckless.

37 Instead of that, you have brought these men here who are guilty neither of sacrilege nor of blasphemy against our
38 goddess. If Demetrius and

the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX

1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Euty-

his fellow tradesmen have a grievance against anybody, let both parties state their charges; assizes are held and there are
39 always the proconsuls. Any wider claim must be settled in the legal assembly of the citi-
40 zens. Indeed there is a danger of our being charged with riot over to-day's meeting; there is not a single reason we can give for this disorderly gathering."
41 With these words he dismissed the assembly.

CHAPTER XX

1 When the tumult had ceased, Paul sent for the disciples and encouraged them; he then took leave of them and went his way to Macedonia.

2 After passing through the districts of Macedonia and encouraging the people at length, he came to Greece,
3 where he spent three months. Just as he was on the point of sailing for Syria, the Jews laid a plot against him. He therefore resolved to return through Macedonia.

4 His company as far as Asia consisted of Sopater of Berœa (the son of Pyrrhus), Aristarchus and Secundus from Thessalonica, Gaius of Derbe, Timotheus, and Tychicus and Trophimus from Asia.

5 They went on to wait for
6 us at Troas, while we sailed from Philippi, after the days of unleavened bread, and joined them five days later at Troas. There we spent seven days.
7 On the first day of the week we met for the breaking of bread; Paul addressed them, as he was to leave next day, and he prolonged his address till mid-
8 night (there were plenty of lamps in the upper room where
9 we met). In the window sat a young man called Eutychus,

chus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance

and as Paul's address went on and on, he got overcome with drowsiness, went fast asleep, and fell from the third storey. He was
10 picked up a corpse, but Paul went downstairs, threw himself upon him, and embraced him. "Do not lament," he said, "the life
11 is still in him." Then he went upstairs, broke bread, and ate; finally, after conversing awhile with them till the dawn, he went
12 away. As for the lad, they took him away alive, much
13 to their relief. Now we had gone on beforehand to the ship and set sail for Assos, intending to take Paul on board there. This was his own arrangement, for he in-
14 tended to travel by land. So when he met us at Assos, we took him on board and got
15 to Mitylene. Sailing thence on the following day we arrived off Chios; next day we crossed over to Samos, and [after stopping at Trogyllium] we went on next day to
16 Miletus. This was because Paul had decided to sail past Ephesus, to avoid any loss of time in Asia; he wanted to reach Jerusalem, if possible, by the day of Pentecost.

17 From Miletus he sent to Ephesus for the presbyters
18 of the church. When they came to him, he said, "You know quite well how I lived among you all the time ever since I set foot
19 in Asia, how I served the Lord in all humility, with many a tear and many a trial which I encountered owing to the plots of the Jews,
20 how I never shrank from letting you know anything for your good, or from teaching you alike in public and
21 from house to house, bearing my testimony, both to Jews and Greeks, of repentance

toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

before God and faith in our Lord Jesus Christ.

22 Now here I go to Jerusalem under the binding force of the Spirit.

What will befall me there, I
23 do not know. Only, I know this, that in town after town the holy Spirit testifies to me that bonds and troubles are awaiting me.

24 But then, I set no value on my own life as compared with the joy of finishing my course and fulfilling the commission I received from the Lord Jesus to attest the gospel of the grace of God.

25 I know to-day that not one of you will ever see my face again—not one of you among whom I moved as I preached the Reign.

26 Therefore do I protest before you this day that I am not responsible for the blood of any of you;

27 I never shrank from letting you know the entire pur-
28 pose of God. Take heed to yourselves and to all the flock of which the holy Spirit has appointed you guardians; shepherd *the church of the Lord* which *he has purchased* with
29 his own blood. I know that when I am gone, fierce wolves will get in among you, and they will not spare the
30 flock; yes, and men of your own number will arise with perversions of the truth to draw the disciples after them.
31 So be on the alert, remember how for three whole years I never ceased night and day to watch over each one of you
32 with tears. And now I entrust you to God and the word of his grace; he is able to upbuild you and give you your *inheritance* among *all the*
33 *consecrated*. Silver, gold, or
34 apparel I never coveted; you know yourselves how these hands of mine provided everything for my own needs and for

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI

1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip

35 my companions. I showed you how this was the way to work hard and succour the needy, remembering the words of the Lord Jesus, who said, 'To give is happier than to
36 get.'" With these words he knelt down and prayed beside
37 them all. They all broke into loud lamentation and falling upon the neck of Paul kissed
38 him fondly, sorrowing chiefly because he told them they would never see his face again. Then they escorted him to the ship.

CHAPTER XXI

1 When we had torn ourselves away from them and set sail, we made a straight run to Cos,
next day to Rhodes,
and thence to Patara;
2 as we found a ship there bound for Phœnicia,
we went on board and set sail.
3 After sighting Cyprus and leaving it on our left,
we sailed for Syria,
landing at Tyre,
where the ship was to unload her cargo.
4 We found out the local disciples and stayed there for seven days. These disciples told Paul by the Spirit not to set foot in Jeru-
5 salem; but, when our time was up, we started on our journey, escorted by them, women and children and all, till we got outside the town. Then, kneeling on
6 the beach, we prayed and said goodbye to one another. We went on board and
7 they went home. By sailing from Tyre to Ptolemais we completed our voyage; we saluted the brothers, spent a day with
8 them, and started next morning for Cæsarea, where we entered the house of Philip the

the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the

evangelist (he belonged to
9 the Seven, and had four unmarried daughters who pro-
10 phesied). We stayed with him.

While we remained there for a number of days, a prophet called Agabus came down from Judaea.

11 He came to us, took Paul's girdle and bound his own feet and hands, saying, "Here is the word of the holy Spirit: 'So shall the Jews bind the owner of this girdle at Jerusalem and hand him over to the Gentiles.'"

12 Now when we heard this, we and the local disciples besought Paul not to go up to Jerusalem.

13 Then Paul replied, "What do you mean by weeping and disheartening me? I am ready not only to be bound but also to die at Jerusalem for the sake of the
14 Lord Jesus." As he would not be persuaded, we acquiesced, saying, "The will of the Lord be done."

15 After these days we packed up and started for Jerusalem,
16 accompanied by some of the disciples from Caesarea, who conducted us to the house of Mnason, a Cypriote, with whom we were to lodge. He was a disciple of old standing.

17 The brothers welcomed us gladly on our arrival at
18 Jerusalem. Next day we accompanied Paul to James; all the presbyters were pre-
19 sent, and after saluting them Paul described in detail what God had done by means of his ministry among the Gen-
20 tiles. They glorified God when they heard it. Then they said to him, "Brother, you see how many thousands of believers there are among the Jews, all of them ardent
21 upholders of the Law. Now, they have heard that you

Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and

teach all Jews who live among Gentiles to break away from Moses and not to circumcise their children, nor to follow the
22 old customs. What is to be done? They will be sure to
23 hear you have arrived.* So do as we tell you. We have four
24 men here under a vow; associate yourself with them, purify yourself with them, pay their expenses so that they may be free to have their heads shaved, and then everybody will understand there is nothing in these stories about you, but that, on the contrary, you are guided by
25 obedience to the Law. As for Gentile believers, we have issued our decision that they must avoid food that has been offered to idols, the taste of blood, flesh of animals that have been strangled, and sexual vice."
26 Then Paul associated himself with the men next day; he had himself purified along with them and went into the temple to give notice of the time when *the days of purification* would be completed—the time, that is to say, when the sacrifice could be offered for each one of them.
27 The seven days were almost over when the Asiatic Jews, catching sight of him in the temple, stirred up all the crowd
28 and laid hands on him, shouting, "To the rescue, men of Israel! Here is the man who teaches everyone everywhere against the People and the Law and this Place! And he has actually brought Greeks inside the temple and defiled this
29 holy Place!" (They had previously seen Trophimus the Ephesian along with him in the city, and they supposed Paul had taken him inside the
30 temple.) The whole city was thrown into turmoil. The people rushed together, seized

* Omitting [δεῖ πλῆθος συνελθεῖν] and [γάρ].

they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

Paul and dragged him outside the temple; whereupon the doors were immediately shut.

31 They were attempting to kill him, when word reached the commander of the garrison that the whole of Jerusalem was

32 in confusion. Taking some soldiers and officers, he at once rushed down to them, and when they saw the commander and the soldiers they stopped

33 beating Paul. Then the commander came up and seized him; he ordered him to be bound with a couple of chains, and asked "Who is he?" and

34 "What has he done?" Some of the crowd roared one thing, some another, and as he could not learn the facts owing to the uproar, he ordered Paul to be

35 taken to the barracks. By the time he reached the steps, he had actually to be carried by the soldiers on account of the

36 violence of the crowd, for the whole mass of the people followed shouting, "Away with him!"

37 Just as he was being taken into the barracks, Paul said to the commander, "May I say a word to you?"

"You know Greek!" said

38 the commander. "Then you are not the Egyptian who in days gone by raised the four thousand assassins and led them out into the desert?"

39 Paul said, "I am a Jew, a native of Tarsus in Cilicia, the citizen of a famous town. Pray let me speak to the people."

40 As he gave permission, Paul stood on the steps and motioned to the people. A great hush came over them, and he addressed them as follows in Hebrew.

CHAPTER XXII

1 MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout

CHAPTER XXII

1 "BROTHERS and fathers, listen to the defence I now
2 make before you." When they heard him addressing them in Hebrew they were all the more quiet. So he
3 went on. "I am a Jew, born at Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel in all the strictness of our ancestral Law, ardent for God as you all
4 are to-day. I persecuted this Way of religion to the death, chaining and imprisoning both men and
5 women, as the high priest and all the council of elders can testify. It was from them that I got letters to the brotherhood at Damascus and then journeyed thither to bind those who had gathered there and bring them back to Jeru-
6 salem for punishment. Now as I neared Damascus on my journey, suddenly about noon a brilliant light from heaven flashed round me.
7 I dropped to the earth and heard a voice saying to me, 'Saul, Saul, why do you persecute me?'
8 'Who are you?' I asked. He said to me, 'I am Jesus the Nazarene, and you are persecuting me.'
9 (My companions saw the light, but they did not hear the voice of him who talked
10 to me.) I said, 'What am I to do?' And the Lord said to me, 'Get up and make your way into Damascus; there you shall be told about all you are des-
11 tined to do.' As I could not see owing to the dazzling glare of that light, my companions took my hand and so I reached Damas-
12 cus. Then a certain Ananias, a devout man in the

man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful

Law, who had a good reputation among all the Jewish
13 inhabitants, came to me and standing beside me said, 'Saul, my brother, regain your sight!' The same moment I regained my sight and looked up at him.
14 Then he said,
'The God of our fathers has appointed you to know his will, to see the Just One, and to hear him speak with his own lips.
15 For you are to be a witness for him before all men, a witness of what you have seen and heard.
16 And now, why do you wait? Get up and be baptized and wash away your sins, invoking his name.'
17 When I returned to Jerusalem, it happened that while I was praying in the temple I fell
18 into a trance and saw Him saying to me, 'Make haste, leave Jerusalem quickly, for they will not accept your evidence about me.'
19 'But, Lord,' I said, 'they surely know it was I who imprisoned and flogged those who believed in you throughout the
20 synagogues, and that I stood and approved when the blood of your martyr Stephen was being shed, taking charge of the clothes of his murderers!'
21 But he said to me, 'Go; I will send you afar to the Gentiles——'"
22 Till he said that, they had listened to him. But at that they shouted, "Away with such a creature from the earth!
23 He is not fit to live!" They yelled and threw their clothes into the air and flung dust
24 about, till the commander ordered him to be taken inside the barracks and examined under the lash, so as to find out why the people shouted at him in this way.
25 They had strapped him up, when Paul said to the officer who was standing by, "Are

for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pha-

you allowed to scourge a Roman citizen—and to scourge
26 him without trial?" When the officer heard this, he went to the commander and said to him, "What are you going to do? This man is a Roman
27 citizen." So the commander went to him and said, "Tell me, are you a Roman citizen?"
28 "Yes," he said. The commander replied, "I had to pay a large sum for this citizenship." "But I was born a citizen," said
29 Paul. Then those who were to have examined him left him at once alone; even the commander was alarmed to find that Paul was a Roman citizen and that he had bound him.

CHAPTER XXIII

30 Next day, as he was anxious to find out the real reason why the Jews accused him, he unbound him, ordered the high priests and all the Sanhedrin to meet, and brought Paul down, placing him in front of them.
1 With a steady look at the Sanhedrin Paul said, "Brothers, I have lived with a perfectly good conscience before God down to the present
2 day." Then the high priest Ananias ordered those who were standing next Paul to
3 strike him on the mouth. At this Paul said to him, "You whitewashed wall, God will strike you! You sit there to judge me by the Law, do you? And you break the Law by ordering me to be struck!"
4 The bystanders said, "What! would you rail at God's high
5 priest?" "Brothers," said Paul, "I did not know he was high priest" (for it is written, *You must not speak evil of any*
6 *ruler of your people*). Then, finding half the Sanhedrin were Sadducees and the other half Pharisees, Paul shouted to them, "I am a Pharisee, brothers, the son of Pharisees!

risee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

It is for the hope of the resurrection from the dead
7 that I am on trial!" When he said this, a quarrel broke out between the Pharisees and the Sadducees; the
8 meeting was divided. For while the Sadducees declare there is no such thing as resurrection, angels, or spirits, the Pharisees affirm
9 them all. Thus a loud clamour broke out. Some of the scribes who belonged to the Pharisaic party got up and contended, "We find nothing wrong about this man. What if some spirit or angel has spoken to him?"
10 The quarrel then became so violent that the commander was afraid they would tear Paul in pieces; he therefore ordered the troops to march down and take him from them by force, bringing him inside the
11 barracks. On the following night the Lord stood by Paul and said, "Courage! As you have testified to me at Jerusalem, so you must testify at Rome."

12 When day broke, the Jews formed a conspiracy, taking a solemn oath neither to eat nor to drink till
13 they had killed Paul. There were more than forty of
14 them in this plot. They then went to the high priests and elders, saying, "We have taken a solemn oath to taste no food till we have
15 killed Paul. Now you and the Sanhedrin must inform the commander that you propose to investigate this case in detail, so that he may have Paul brought down to you. We will be all ready to kill him on the way
16 down." Now Paul's nephew heard about their treacherous ambush; so he got admission to the barracks and
17 told Paul. Paul summoned

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have one of the officers and said, "Take this young man to the commander, for he has some
18 news to give him." So the officer took him to the commander, saying, "The prisoner Paul has summoned me to ask if I would bring this young man to you, as he has something to
19 tell you." The commander then took him by the hand aside and asked him in private, "What is the news you have
20 for me?" He answered, "The Jews have agreed to ask you to bring Paul down tomorrow to the Sanhedrin, on the plea that they * propose to
21 examine his case in detail. Now do not let them persuade you. More than forty of them are lying in ambush for him, and they have taken a solemn oath neither to eat nor to drink till they have murdered him. They are all ready at this moment, awaiting your consent."
22 Then the commander dismissed the youth, bidding him, "Tell nobody that you have informed me of this."
23 He summoned two of the officers and said, "Get ready by nine o'clock to-night two hundred infantry to march as far as Caesarea, also seventy troopers, and two hundred spearmen."
24 Horses were also to be provided, on which they were to mount Paul and carry him safe to Felix the governor.
25 He then wrote a letter in the
26 following terms. "Claudius Lysias, to his excellency the
27 governor Felix: greeting. This man had been seized by the Jews and was on the point of being murdered by them, when I came on them with the troops and rescued him, as I had ascertained that he was a Roman
28 citizen. Anxious to find out

* Reading either μέλλοντες with the Latin, Syriac, Sahidic, and Ethiopic versions, or μελλόντων (א*, Chrysostom, and some minuscules).

known the cause wherefore they accused him, I brought him forth into their council :

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle :

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

why they accused him, I took him down to their Sanhedrin,
29 where I found he was accused of matters relating to their Law but not impeached for any crime that deserved death or
30 imprisonment. I am informed a plot is to be laid against him, so I am sending him to you at once,* telling his accusers that they must impeach him before you. Farewell."
31 The soldiers, according to their instructions, took Paul and brought him by night
32 to Antipatris. Next day the infantry returned to their
33 barracks, leaving the troopers to ride on with him. They reached Caesarea, presented the letter to the governor, and also handed Paul over to him.
34 On reading the letter he asked what province he belonged to,
35 and finding it was Cilicia he said,

"I will go into your case whenever your accusers arrive," giving orders that he was to be kept in the praetorium of Herod.

* Reading ἐξαυτῆς instead of ἐξ αὐτῶν.

CHAPTER XXIV

1 AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews

CHAPTER XXIV

1 FIVE days later down came the high priest Ananias with some elders and a barrister called Tertullus. They laid information before the gover-
2 nor against Paul. So Paul was summoned, and then Tertullus proceeded to accuse him. "Your excellency," he said to Felix, "as it is owing to you that we enjoy unbroken peace, and as it is owing to your wise care that the state of this nation has been improved in every way and everywhere,
3 we acknowledge all this with
4 profound gratitude. I have no wish to weary you, but I beg of you to grant us in your
5 courtesy a brief hearing. The fact is, we have found this man

throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

is a perfect pest; he stirs up sedition among the Jews all over the world and he is a ringleader of the Nazarene sect.

6 He actually tried to desecrate the temple, but we
8 got hold of him. Examine him for yourself and you will be able to find out about all these charges of ours against him."

9 The Jews joined in the attack, declaring that such were the
10 facts of the case. Then at a nod from the governor Paul made his reply. "As I know you have administered justice in this nation for a number of years," he said, "I feel encour-
11 aged to make my defence, because it is not more than twelve days, as you can easily ascertain, since I went up to worship
12 at Jerusalem. They never found me arguing with anyone in the temple or causing a riot either in the synagogues or in
13 the city; they cannot furnish you with any proof of their
14 present charges against me. I certainly admit to you that I worship our fathers' God according to the methods of what they call a 'sect'; but I believe all that is written in the
15 Law and in the prophets, and I cherish the same hope in God as they accept, namely that there is to be a resurrection of
16 the just and the unjust. Hence I too endeavour to have a clear conscience before God and men
17 all the time. After a lapse of several years I came up with alms and offerings for my na-
18 tion,* and it was in presenting these that I was found within the temple. I was ceremonially pure, I was not mixed up in any mob or riot; no, the trouble was caused by some

* It is hardly possible to make sense of the following Greek text, and none of the various readings or of the emendations that have been proposed is entirely satisfactory. All one can do is to reproduce the general drift of the passage.

19 Who ought to have been here before thee, and object, if they had ought against me.
20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,
21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.
22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.
23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.
24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.
25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAPTER XXV

1 Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.
2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,
3 And desired favour against

19 Jews from Asia, who ought to have been here before you with any charge they may have
20 against me. Failing them, let these men yonder tell what fault they found with my appearance before the Sanhe-
21 drin!—unless it was with the single sentence I uttered, when I stood and said, 'It is for the resurrection of the dead that I am on my trial to-day before
22 you.'" As Felix had a pretty accurate knowledge of the Way, he remanded Paul, telling the Jews, "When Lysias the commander comes down, I will
23 decide your case." He gave orders to the officer to have Paul kept in custody but to allow him some freedom and not to prevent any of his own people from rendering him any service.
24 Some days later Felix arrived with his wife Drusilla, who was a Jewess. He sent for Paul and heard what he had to say about faith in Christ
25 Jesus; but when he argued about morality, self-mastery, and the future judgment, Felix grew uneasy. "You may go for the present," he said; "when I can find a moment,
26 I will send for you" (though at the same time he hoped Paul would give him a bribe). So he did send for him pretty frequently and conversed with
27 him. But when two years had elapsed, Felix was succeeded by Porcius Festus, and as Felix wanted to ingratiate himself with the Jews, he left Paul still in custody.

CHAPTER XXV

1 THREE days after Festus entered his province, he went up from Caesarea to Jeru-
2 salem. The high priests and the Jewish leaders laid information before him against
3 Paul, and begged him, as a special favour, to send for him

him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

to Jerusalem, meaning to lay an ambush for him and murder
4 him on the road. Festus replied that Paul would be kept in custody at Caesarea, but that he himself meant to leave
5 for Caesarea before long—"when," he added, "your competent authorities can come down with me and charge the man with whatever crime he
6 has committed." After staying not more than eight or ten days with them, he went down to Caesarea. Next day he took his seat on the tribunal and ordered Paul to be brought
7 before him. When he arrived, the Jews who had come down from Jerusalem surrounded him and brought a number of serious charges against him, none of which they were able to
8 prove. Paul's defence was, "I have committed no offence against the Law of the Jews, against the temple, or against
9 Caesar." As Festus wanted to ingratiate himself with the Jews, he asked Paul, "Will you go up to Jerusalem and be tried there by me upon
10 these charges?" Paul said, "I am standing before Caesar's tribunal; that is where I ought to be tried. I have done no wrong whatever to the Jews—you know that perfectly
11 well. If I am a criminal, if I have done anything that deserves death, I do not object to die; but if there is nothing in any of their charges against me, then no one can give me up to them. I appeal to Caesar!"
12 Then, after conferring with the council, Festus answered, "You have appealed to Caesar? Very well, you must go to Caesar!"
13 Some days had passed, when king Agrippa and Bernice came to Caesarea to pay their
14 respects to Festus. As they were spending several days there, Festus laid Paul's case before the king. "There is a man," he said, "who was left

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he

15 in prison by Felix. When I was at Jerusalem, the high priests and elders of the Jews informed me about him and demanded his condem-
16 nation. I told them Romans were not in the habit of giving up any man until the accused met the accusers face to face and had a chance of defending himself against the impeachment.
17 Well, the day after they came here along with me, I took my seat on the tribunal without any loss of time. I ordered the
18 man to be brought in, but when his accusers stood up they did not charge him with any of the crimes that I had
19 expected. The questions at issue referred to their own religion and to a certain Jesus who had died. Paul said he was
20 alive. As I felt at a loss about the method of inquiry into such topics, I asked if he would go to Jerusalem and be tried there
21 on these charges. But Paul entered an appeal for his case to be reserved for the decision of the emperor; so I ordered him to be detained till I could remit him to Cæsar."
22 "I should like to hear the man myself," said Agrippa to Festus.

"You shall hear him to-morrow," said Festus.

23 So next day Agrippa and Bernice proceeded with great pomp to the hall of audience, accompanied by the military commanders and the prominent civilians of the town. Festus then ordered Paul to be brought in.
24 "King Agrippa and all here present," said Festus, "you see before you a man of whom the entire body of the Jews at Jerusalem and also here have complained to me.

They loudly insist he ought not to live any longer.
25 I could not find he had done

had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI

1 THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in

anything that deserved death, so I decided to send him, on his own appeal, to the em-
26 peror. Only, I have nothing definite to write to the sovereign about him. So I have brought him up before you all, and especially before you, O king Agrippa, in order that I may have something to write as the result of your cross-
27 examination. For it seems absurd to me to forward a prisoner without notifying the particulars of his charge."

CHAPTER XXVI

1 THEN Agrippa said to Paul, "You have our permission to speak upon your own behalf."

At this Paul stretched out his hand and began his defence.

2 "I consider myself fortunate, king Agrippa, in being able to defend myself to-day before you against all that the Jews charge me with;
8 for you are well acquainted with all Jewish customs and questions.

Pray listen to me then with patience.

4 How I lived from my youth up among my own nation and at Jerusalem, all that early career of mine, is known to
5 all the Jews. They know me of old. They know, if they chose to admit it, that as a Pharisee I lived by the principles of the strictest
6 party in our religion. To-day I am standing my trial for hoping in the promise made
7 by God to our fathers, a promise which our twelve tribes hope to gain by serving God earnestly both night and day. And I am actually impeached by Jews for this
9 hope, O king! I once believed it my duty indeed actively to oppose the name of
10 Jesus the Nazarene. I did so

Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

in Jerusalem. I shut up many of the saints in prison, armed with authority from the high priests; when they were put to death, I voted against
11 them; there was not a synagogue where I did not often punish them and force them to blaspheme; and in my frantic fury I persecuted them even to foreign towns.

12 I was travelling to Damascus on this business, with authority and a commission
13 from the high priests, when at mid-day on the road, O king, I saw a light from heaven, more dazzling than the sun, flash round me and
14 my fellow-travellers. We all fell to the ground, and I heard a voice saying to me in Hebrew, 'Saul, Saul, why do you persecute me? You hurt yourself by kicking at
15 the goad.' 'Who are you?' I asked. And the Lord said, 'I am Jesus, and you
16 are persecuting me. Now get up and *stand on your feet*, for I have appeared to you in order to appoint you to my service as a witness to what you have seen and to the visions you shall
17 have of me. *I will rescue you* from the People and also *from the Gentiles—to*
18 *whom I send you, that* their *eyes may be opened* and that they may turn *from darkness to light*, from the power of Satan to God, to get remission of their sins and an inheritance among those who are consecrated by faith
19 in me.' Upon this, O king Agrippa, I did not disobey
20 the heavenly vision; I announced to those at Damascus and at Jerusalem in the first instance, then all over the land of Judaea, and also to the Gentiles, that they were to repent and turn to God by acting up to their repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

21 This is why the Jews seized
me in the temple and tried to
22 assassinate me. To this day I
have had the help of God in
standing, as I now do, to testify alike to low and high,
never uttering a single syllable
beyond what the prophets and
Moses predicted was to take
8 place. Why should you con-
sider it incredible that God
23 raises the dead,* that the
Christ is capable of suffering,
and that he should be the first
to rise from the dead and bring
the message of light to the
People and to the Gentiles?"
24 When he brought this forward
in his defence, Festus called
out, "Paul, you are quite mad!
Your great learning is driving
25 you insane." "Your excel-
lency," said Paul to Festus, "I
am not mad, I am speaking the
26 sober truth. Why, the king is
well aware of this! To the
king I can speak without the
slightest hesitation. I do not
believe any of it has escaped
his notice, for this was not done
27 in a corner. King Agrippa,
you believe the prophets?
28 I know you do." "At this
rate," Agrippa remarked, "it
won't be long before you be-
lieve you have made a Christian
29 of me!" "Long or short,"
said Paul, "I would to God
that not only you but all my
hearers to-day could be what I
am—barring these chains!"
30 Then the king rose, with the
governor and Bernice and those
31 who had been seated beside
them. They retired to discuss
the affair, and agreed that
"this man has done nothing to
deserve death or imprison-
32 ment." "He might have been
released," said Agrippa to
Festus, "if he had not appealed
to Caesar."

* Restoring ver. 8 to its original position at the beginning of ver. 23.

CHAPTER XXVII

1 AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of

CHAPTER XXVII

1 WHEN it was decided we were to sail for Italy, Paul and some other prisoners were handed over to an officer of the Imperial regiment called Julius.
2 Embarking in an Andramyttian ship which was bound for the Asiatic seaports, we set sail, accompanied by a Macedonian from Thessalonica called Aristarchus.
3 Next day we put in at Sidon, where Julius very kindly allowed Paul to visit his friends and be looked after.
4 Putting to sea from there, we had to sail under the lee of Cyprus, as the wind was
5 against us; then, sailing over the Cilician and Pamphylian waters, we came to Myra in
6 Lycia. There the officer found an Alexandrian ship bound for Italy, and put us on board of her.
7 For a number of days we made a slow passage and had great difficulty in arriving off Cnidus; then, as the wind checked our progress, we sailed under the lee of Crete off
8 Cape Salmonê, and coasting along it with great difficulty we reached a place called Fair Havens, not far from the town of Lasea.
9 By this time it was far on in the season and sailing had become dangerous (for the autumn Fast was past), so Paul
10 warned them thus: "Men," said he, "I see this voyage is going to be attended with hardship and serious loss not only to the cargo and the ship but also
11 to our own lives." However the officer let himself be persuaded by the captain and the owner rather than by any-
12 thing Paul could say, and, as the harbour was badly placed for wintering in, the majority proposed to set sail and try if they could reach Phœnix and winter there (Phœnix is a

Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven

Cretan harbour facing S.W. and
13 N.W.). When a moderate southerly breeze sprang up, they thought they had secured their object, and after weighing anchor they sailed along the coast of Crete, close inshore.
14 Presently down rushed a hurricane of a wind called Euroclydon; the ship was caught and
15 unable to face the wind, so we gave up and let her drive along.
16 Running under the lee of a small island called Clauda, we managed with great difficulty to get the boat hauled in;
17 once it was hoisted aboard, they used ropes * to undergird the ship, and in fear of being stranded on the Syrtis they lowered the sail and lay to.
18 As we were being terribly battered by the storm, they had to jettison the cargo next
19 day, while two days later they threw the ship's gear overboard with their own hands;
20 for many days neither sun nor stars could be seen, the storm raged heavily, and at last we had to give up all hope of being
21 saved. When they had gone without food for a long time, Paul stood up among them and said, "Men, you should have listened to me and spared yourselves this hardship and loss by refusing to set sail from Crete.
22 I now bid you cheer up. There will be no loss of life, only of
23 the ship. For last night an angel of the God I belong to
24 and serve, stood before me, saying, 'Have no fear, Paul; you must stand before Cæsar. And God has granted you the lives of all your fellow-voyagers.'
25 Cheer up, men! I believe God, I believe it will turn out just as I have been told.
26 However, we are to be stranded on an island."
27 When the fourteenth night arrived, we were drifting about

* Naber's conjecture *βοείαις* for the *βοηθείαις* of the MSS. yields this excellent sense.

up and down in Adria, about midnight the shipmen deemed that they drew near to some country;
28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.
29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.
30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,
31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
32 Then the soldiers cut off the ropes of the boat, and let her fall off.
33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.
34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.
35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.
36 Then were they all of good cheer, and they also took *some* meat.
37 And we were in all in the ship two hundred threescore and sixteen souls.
38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

in the sea of Adria, when the sailors about midnight suspected land was near.
28 On taking soundings they found twenty fathoms, and a little further on, when they sounded again, they found fifteen.
29 Then afraid of being stranded on the rocks, they let go four anchors from the stern and longed for daylight.
30 The sailors tried to escape from the ship. They had even lowered the boat into the sea, pretending they were going to lay out
31 anchors from the bow, when Paul said to the officer and the soldiers, "You cannot be saved unless these men
32 stay by the ship." Then the soldiers cut away the ropes of the boat and let
33 her fall off. Just before daybreak Paul begged them all to take some food. "For fourteen days," he said, "you have been on the watch all the time, with-
34 out a proper meal. Take some food then, I beg of you; it will keep you alive. You are going to be saved! Not a hair of your heads
35 will perish." With these words he took a loaf and after thanking God, in presence of them all, broke it
36 and began to eat. Then they all cheered up and took food for themselves
37 (there were about * seventy-
38 six souls of us on board, all told); and when they had eaten their fill, they lightened the ship by throwing the
39 wheat into the sea. When day broke, they could not recognize what land it was; however, they noticed a creek with a sandy beach, and resolved to see if they could run the ship ashore there.

* Reading ὡς (B and Sahidic version) for διακόσιαι.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

40 So the anchors were cut away and left in the sea, while the crew unlashed the ropes that tied the rudders, hoisted the foresail to the breeze, and headed for the beach.

41 Striking a reef, they drove the ship aground; the prow jammed fast, but the stern began to break up under the beating of the waves.

42 Now the soldiers resolved to kill the prisoners, in case
43 any of them swam off and escaped; but as the officer wanted to save Paul, he put a stop to their plan, ordering those who could swim to jump overboard
44 first and get to land, while the rest were to manage with planks or pieces of wreckage. In this way it turned out that the whole company got safe to land.

CHAPTER XXVIII

1 And when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and

CHAPTER XXVIII

1 It was only after our escape that we found out the
2 island was called Malta. The natives showed us uncommon kindness, for they lit a fire and welcomed us all to it, as the rain had come on and it was
3 chilly. Now Paul had gathered a bundle of sticks and laid them on the fire, when a viper crawled out with the heat and fastened on his
4 hand. When the natives saw the creature hanging from his hand, they said to each other, "This man must be a murderer! He has escaped the sea, but Justice will not
5 let him live." However, he shook off the creature into the fire and was not a whit
6 the worse. The natives waited for him to swell up or drop down dead in a moment, but after waiting a long while and observing that

saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered

no harm had befallen him, they changed their minds and declared he was a god.

7 There was an estate in the neighbourhood which belonged to a man called Publius, the governor of the island; he welcomed us and entertained us hospitably for
8 three days. His father, it so happened, was laid up with fever and dysentery, but Paul went in to see him and after prayer laid his hands on him and cured him.
9 When this had happened, the rest of the sick folk in the island also came and got
10 cured; they made us rich presents and furnished us, when we set sail, with all we needed.

11 We set sail, after three months, in an Alexandrian ship, with the Dioscuri on her figure-head, which had
12 wintered at the island. We put in at Syracuse and
13 stayed for three days. Then tacking round we reached Rhegium; next day a south wind sprang up which brought us in a day to
14 Puteoli, where we came across some of the brotherhood, who invited us to stay a week with them.

In this way we reached
15 Rome. As the local brothers had heard about us, they came out to meet us as far as Appii Forum and Tres Tabernae, and when Paul saw them he thanked God and
16 took courage. When we did reach Rome, Paul got permission * to live by himself, with a soldier to guard
17 him. Three days later, he called the leading Jews together, and when they met he said to them, "Brothers, although I have done nothing against the People or our ancestral customs, I was handed

* Omitting [ὁ ἑκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῳ] and [δέ].

prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is

over to the Romans as a pris-
18 oner from Jerusalem. They meant to release me after examination, as I was innocent of any crime that deserved death.
19 But the Jews objected, and so I was obliged to appeal to Caesar —not that I had any charge to bring against my own nation.
20 This is my reason for asking to see you and have a word with you. I am wearing this chain because I share Israel's hope."
21 They replied, "We have had no letters about you from Judaea, and no brother has come here with any bad report or story
22 about you. We think it only right to let you tell your own story; but as regards this sect, we are well aware that there are objections to it on all
23 hands." So they fixed a day and came to him at his quarters in large numbers. From morning to evening he explained the Reign of God to them from personal testimony, and tried to convince them about Jesus from the law of Moses and the
24 prophets. Some were convinced by what he said, but the
25 others would not believe. As they could not agree among themselves, they were turning to go away, when Paul added this one word: "It was an apt word that the holy Spirit spoke by the prophet Isaiah to your
26 fathers, when he said,

Go and tell this people,
'You will hear and hear but never understand,
you will see and see but never perceive.'
27 *For the heart of this people is obtuse,*
their ears are heavy of hearing,
their eyes they have closed,
lest they see with their eyes and hear with their ears,
lest they understand with their heart and turn again,
and I cure them.

28 Be sure of this, then, that this *salvation of God* has been sent

sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

to the Gentiles; they will listen
30 to it." For two full years he remained in his private lodging, welcoming anyone who
31 came to visit him; he preached the Reign of God and taught about the Lord Jesus Christ quite openly and unmolested.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

CHAPTER I

1 PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ;

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead :

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name :

6 Among whom are ye also the called of Jesus Christ :

7 To all that be in Rome, beloved of God, called *to be* saints : Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers ;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

CHAPTER I

1 PAUL, a servant of Jesus
Christ, called to be an apostle, set apart for the gospel of
God
2 (which he promised of old
by his prophets in the holy
scriptures)
3 concerning his Son, who was
born of David's offspring by
4 natural descent and installed
as Son of God with power
by the Spirit of holiness when
he was raised from the
dead—concerning Jesus Christ
5 our Lord, through whom I
have received the favour of my
commission to promote obedience to the faith for his sake
6 among all the Gentiles, including yourselves who are called to
belong to Jesus Christ:
7 to all in Rome who are beloved by God,
called to be saints,
grace and peace to you
from God our Father
and the Lord Jesus Christ.
8 First of all, I thank my God
through Jesus Christ for you
all, because the report of your
faith is over all the world.
9 God is my witness, the God
whom I serve with my spirit in
the gospel of his Son, how unceasingly I always mention you
10 in my prayers, asking if I may
at last be sped upon my way
11 to you by God's will. For I do
yearn to see you, that I may
impart to you some spiritual
12 gift for your strengthening—
or, in other words, that I may
be encouraged by meeting you,
I by your faith and you by
mine.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped

13 Brothers, I would like you to understand that I have often purposed to come to you (though up till now I have been prevented) so as to have some results among you as well as among the rest of the Gentiles.

14 To Greeks and to barbarians, to wise and to foolish alike, I owe a duty.
15 Hence my eagerness to preach the gospel to you in
16 Rome as well. For I am proud of the gospel; it is God's saving power for everyone who has faith, for the Jew first and for the Greek
17 as well. God's righteousness is revealed in it by faith and for faith—as it is written, *Now by faith shall the*
18 *righteous live.* But God's anger is revealed from heaven against all the impiety and wickedness of those who hinder the Truth by their
19 wickedness. For whatever is to be known of God is plain to them; God himself has
20 made it plain—for ever since the world was created, his invisible nature, his everlasting power and divine being, have been quite perceptible in what he has made. So
21 they have no excuse. Though they knew God, they have not glorified him as God nor given thanks to him: they have turned to futile speculations till their ignorant minds grew dark.
22 They claimed to be wise,
but they have become fools;
23 they have *exchanged the glory of* the immortal *God for the semblance* of the likeness of mortal man, of birds, of quadrupeds, and
24 of reptiles. So God has given them up, in their heart's lust, to sexual vice, to the dishonouring of their
25 own bodies,—since they have exchanged the truth of God for an untruth, worshipping

and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II

1 THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of

and serving the creature rather than the Creator who is
26 blessed for ever: Amen. That is why God has given them up to vile passions; their women have exchanged the natural function of sex for what is un-
27 natural, and in the same way the males have abandoned the natural use of women and flamed out in lust for one another, men perpetrating shameless acts with their own sex and getting in their own persons the due recompense of
28 their perversity. Yes, as they disdained to acknowledge God any longer, God has given them up to a reprobate instinct for the perpetration of what is
29 improper, till they are filled with all manner of wickedness, depravity, lust, and viciousness, filled to the brim with envy, murder, quarrels, intrigues,
30 and malignity — slanderers, defamers, loathed by God, outrageous, haughty, boastful, inventive in evil, disobedient
31 to parents, devoid of conscience, false to their word,
32 callous, merciless; though they know God's decree that people who practise such vice deserve death, they not only do it themselves but applaud those who practise it.

CHAPTER II

1 THEREFORE you are inexcusable, whoever you are, if you pose as a judge, for in judging another you condemn yourself; you, the judge, do the very same things yourself.
2 'We know the doom of God falls justly upon those who
3 practise such vices.' Very well; and do you imagine you will escape God's doom, O man, you who judge those who practise such vices and do the same yourself?
4 Or are you slighting all his wealth of kindness, for-

his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and

bearance, and patience? Do you not know his kindness is meant to make you repent?
5 In your stubbornness and impenitence of heart you are simply storing up anger for yourself on the Day of anger, when the just doom of God is
6 revealed. For *he will render to everyone according to what he*
7 *has done*, eternal life to those who by patiently doing good aim at glory, honour, and im-
8 mortality, but anger and wrath to those who are wilful, who disobey the Truth and obey
9 wickedness—anguish and calamity for every human soul that perpetrates evil, for the Jew first and for the Greek as
10 well, but glory, honour, and peace for everyone who does good, for the Jew first and for
11 the Greek as well. There is no partiality about God.
12 All who sin outside the Law will perish outside the Law, and all who sin under the Law will be condemned by the Law.
13 For it is not the hearers of the Law who are just in the eyes of God, it is those who obey the
16 Law who will be acquitted, on the day when God judges the secret things of men, as my gospel holds, by Jesus Christ.
14 (When Gentiles who have no law obey instinctively the Law's requirements, they are a law to themselves, even though
15 they have no law; they exhibit the effect of the Law written on their hearts, their conscience bears them witness, as their moral convictions accuse or it may be defend them.)*
17 If you bear the name of 'Jew,' relying on the Law,
18 priding yourself on God, understanding his will, and with a

paragraph which is either a marginal note or an awkward insertion. To preserve the sequence of thought I have re-arranged the verses as above.

* Ver. 16 is the sequel to the first clause of ver. 14. The rest of ver. 14 and the whole of ver. 15 form a short

approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAPTER III

1 What advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

sense of what is vital in religion; if you are instructed by
19 the Law and are persuaded you are a guide to the blind, a light
20 to darkened souls, a tutor for the foolish, a teacher of the simple, because in the Law you have the embodiment of know-
21 ledge and truth—well then, do you ever teach yourself, you teacher of other people? You preach against stealing; do
22 you steal? You forbid adultery; do you commit adultery? You detest idols; do you rob
23 temples? You pride yourself on the Law; do you dishonour God by your breaches of the
24 Law? Why, it is *owing to you* that *the name of God is maligned among the Gentiles*, as scripture
25 says! Circumcision is certainly of use, provided you keep the Law; but if you are a breaker of the Law, then your circumcision is turned into
26 uncircumcision. (If then the uncircumcised observe the requirements of the Law, shall not their uncircumcision be reckoned equivalent to cir-
27 cumcision? And shall not those who are physically uncircumcised and who fulfil the Law, judge you who are a breaker of the Law for all your written code and circumcision?)

28 He is no Jew who is merely a Jew outwardly,
nor is circumcision something outward in the flesh;
29 he is a Jew who is one inwardly,
and circumcision is a matter of the heart,
spiritual not literal—
praised by God, not by man.

CHAPTER III

1 Then what is the Jew's superiority? What is the good
2 of circumcision? Much in every way. This to begin with—Jews were entrusted with the scriptures of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the

3 Even supposing some of them
have proved untrustworthy, is
their faithlessness to cancel the
4 faithfulness of God? Never!
Let God be true to his word,
though *every man be perfidious*
—as it is written,

That thou mayest be vindicated
in thy pleadings,
and triumph in thy trial.

5 But if our iniquity thus
serves to bring out the justice
of God, what are we to infer?
That it is unfair of God to inflict
his anger on us? (I speak in a
6 merely human way.) Never!
In that case, how could he
judge the world? You say,
7 "If my perfidy serves to make
the truthfulness of God re-
dound to his glory, why am I
8 to be judged as a sinner? Why
should we not do evil that good
may come out of it?" (which
is the calumny attributed to
me—the very thing some peo-
ple declare I say). Such argu-
ments are rightly condemned.
9 Well now, are we Jews in a
better position? Not at all.
I have already charged all,
Jews as well as Greeks, with
10 being under sin—as it is
written,

None is righteous, no, not one;
11 *no one understands, no one*
seeks for God.
12 *All have swerved, one and all*
have gone wrong, no one does
good, not a single one.
13 *Their throat is an open grave,*
they are treacherous with
their tongues,
the venom of an asp lies
under their lips.
14 *Their mouth is full of cursing*
and bitterness.
15 *their feet are swift for blood-*
shed,
16 *their ways bring destruction*
and calamity,
17 *they know nothing of the*
way of peace;
18 *there is no reverence for God*
before their eyes.

19 Whatever the Law says, we
know, it says to those who are

law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified

inside the Law, that every mouth may be shut and all the world
20 made answerable to God; for *no person will be acquitted in his sight* on the score of obedience to law. What the Law imparts is the con-
21 sciousness of sin. But now we have a righteousness of God disclosed apart from law altogether; it is attested by the Law and the
22 prophets, but it is a righteousness of God which comes by believing in Jesus Christ. And it is meant for all who have faith. No dis-
23 tinctions are drawn. All have sinned, all come short of the glory
24 of God, but they are justified for nothing by his grace through the ransom provided in Christ Jesus,
25 whom God put forward as the means of propitiation by his blood, to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance had been
26 passed over; it was to demonstrate his justice at the present epoch, showing that God is just himself and that he justifies man on the score of faith in Jesus.
27 Then what becomes of our boasting? It is ruled out absolutely. On what principle? On the principle of doing deeds? No,
28 on the principle of faith. We hold a man is justified by faith apart from deeds of the Law alto-
29 gether. Or is God only the God of Jews? Is he not the God of the
30 Gentiles as well? Surely he is. Well then, there is one God, a God who will justify the circumcised as they believe and the uncircum-
31 cised on the score of faith. Then 'by this faith' we 'cancel the Law'? Not for one moment! We uphold the Law.

CHAPTER IV

1 But if so, what can we say about Abraham,* our fore father by natural descent?
2 This, that if 'Abraham was jus-

* Omitting with B, 1908* and Origen, εὑρηκέναι.

by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that

tified on the score of what he did,' he has something to be proud of. But not to be proud of be-
8 fore God. For what does scripture say? *Abraham believed God and this was counted to him as right-*
4 *eousness.* Now a worker has his wage counted to him as a due,
5 not as a favour; but a man who instead of 'working' believes in Him who justifies the ungodly, has his faith counted as righteousness.
6 Just as David himself describes the bliss of the man who has righteousness counted to him by God apart from what he does—

7 *Blessed are they whose breaches*
of the Law are forgiven,
whose sins are covered!
8 *Blessed is the man whose sin*
the
Lord will not count to him.

9 Now is that description of bliss meant for the circumcised, or for the uncircumcised as well? *Abraham's faith*, I repeat, *was counted to him as righteousness.*
10 In what way? When he was a circumcised man or an uncircumcised man? Not when he was circumcised, but when he was un-
11 circumcised. He only got circumcision as a sign or seal of the righteousness which belonged to his faith as an uncircumcised man. The object of this was to make him the father of all who believe as uncircumcised persons and thus have
12 righteousness counted to them, as well as a father of those circumcised persons who not only share circumcision but walk in the steps of the faith which our father Abraham had as an uncircumcised man.
13 The promise made to Abraham and his offspring that he should inherit the world, did not reach him through the Law, but through
14 the righteousness of faith. For if it is adherents of the Law who are heirs, then faith is empty of all meaning and the promise is void.
15 (What the Law produces is the Wrath, not the promise of God; where there is no law, there is
16 no transgression either.) That is why all turns upon faith; it is

it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAPTER V

1 THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And now only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

to make the promise a matter of favour, to make it secure for all the offspring, not simply for those who are adherents of the Law but also for those who share the faith of Abraham—of Abraham who is the father
17 of us all (as it is written, *I have made you a father of many nations*). Such a faith implies the presence of the God in whom he believed, a God who makes the dead live and calls into being what does not exist.
18 For Abraham, when hope was gone, hoped on in faith, and thus became *the father of many nations*—even as he was told, *So numberless shall your off-*
19 *spring be.* His faith never quailed even when he noted the utter impotence of his own body (for he was about a hundred years old) or the impotence
20 of Sara's womb; no unbelief made him waver about God's promise; his faith won strength
21 as he gave glory to God and felt convinced that He was able to do what He had promised.
22 Hence his faith *was counted to*
23 *him as righteousness.* And these words *counted to him* have not
24 been written for him alone but for our sakes as well; faith will be *counted to* us as we believe in Him who raised Jesus our Lord
25 from the dead, Jesus who was *delivered up for our trespasses* and raised that we might be justified.

CHAPTER V

1 As we are justified by faith, then, let us enjoy the peace we have with God through our
2 Lord Jesus Christ. Through him we have got access * to this grace where we have our standing, and triumph in the
3 hope of God's glory. Not only so, but we triumph even in our troubles, knowing that trouble
4 produces endurance, endurance produces character, and

* Omitting τῇ πίστει with B D G, the Old Latin, and Origen.

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of

5 character produces hope—a *hope* which *never disappoints* us, since God's love floods our hearts through the holy Spirit which has been given to us.
6 For when we were still in weakness, Christ died in due time for the ungodly. For the un-
7 godly! Why, a man will hardly die for the just—though one might bring oneself to die, if
8 need be, for a good man. But God proves his love for us by this, that Christ died for us when we were still sinners.
9 Much more then, now that we are justified by his blood, shall we be saved by him from
10 Wrath. If we were reconciled to God by the death of his Son when we were enemies, much more, now that we are reconciled, shall we be saved by his
11 life. Not only so, but we triumph in God through our Lord Jesus Christ, by whom we now enjoy our reconciliation.
12 Thus, then, sin came into the world by one man, and death came in by sin; and so death spread to all men, inas-
13 much as all men sinned. Sin was indeed in the world before the Law, but sin is never counted in the absence of law.
14 Nevertheless, from Adam to Moses death reigned even over those whose sins were not like Adam's transgression. Adam prefigured Him who was to
15 come, but the gift is very different from the trespass. For while the rest of men died by the trespass of one man, the grace of God and the free gift which comes by the grace of the one man Jesus Christ overflowed far more richly upon the
16 rest of men. Nor is the free gift like the effect of the one man's sin; for while the sentence ensuing on a single sin resulted in doom, the free gift ensuing on many trespasses
17 issues in acquittal. For if the trespass of one man allowed death to reign through that

grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI

1 WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no

one man, much more shall those who receive the overflowing grace and free gift of righteousness reign in life through One, through Jesus Christ.

18 Well then,
as one man's trespass issued in doom for all, so one man's act of redress issues in acquittal and life for all.

19 Just as one man's disobedience made all the rest sinners, so one man's obedience will make all the rest righteous.

20 Law slipped in to aggravate the trespass; sin increased, but
21 grace surpassed it far, so that, while sin had reigned the reign of death, grace might also reign with a righteousness that ends in life eternal through Jesus Christ our Lord.

CHAPTER VI

1 Now what are we to infer from this?
That we are to 'remain on in sin, so that there may be all the more grace'?

2 Never!
How can we live in sin any longer when we died to
3 sin? Surely you know that all of us who have been baptized into Christ Jesus have been baptized into his death!
4 Our baptism in his death made us share his burial, so that, as Christ was raised from the dead by the glory of the Father, we too might live and move in the
5 new sphere of Life. For if we have grown into him by a death like his, we shall grow into him by a resurrection like
6 his, knowing as we do that our old self has been crucified with him in order to crush the sinful body and free us from any
7 further slavery to sin (for once dead, a man is absolved from
8 the claims of sin). We believe that as we have died with Christ we shall also live with
9 him; for we know that Christ never dies after his resurrection

more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

from the dead—death has no
10 more hold over him; the death
he died was for sin, once for all,
but the life he lives is for God.
11 So you must consider your-
selves dead to sin and alive
to God in Christ Jesus our
12 Lord. Sin is not to reign,
then, over your mortal bodies
and make you obey their
13 passions; you must not let sin
have your members for the ser-
vice of vice, you must dedicate
yourselves to God as men who
have been brought from death
to life, dedicating your mem-
bers to God for the service of
14 righteousness. Sin must have
no hold over you, for you live
under grace, not under law.
15 What follows, then? Are
we 'to sin, because we live
under grace, not under law'?
16 Never! Do you not know you
are the servants of the master
you obey, of the master to whom
you yield yourselves obedient,
whether it is Sin, whose service
ends in death, or Obedience,
whose service ends in righteous-
17 ness? Thank God, though
you did serve sin, you have
rendered whole-hearted obedi-
ence to what you were taught
18 under the rule of faith; set
free from sin, you have passed
into the service of righteous-
19 ness. (I use this human
analogy to bring the truth
home to your weak nature.)
As you once dedicated your
members to the service of vice
and lawlessness,* so now dedi-
cate them to the service of
righteousness that means conse-
20 cration. When you served sin,
you were free of righteousness.
21 Well, what did you gain then
by it all? Nothing but what
you are now ashamed of! The
22 end of all that is death; but
now that you are set free from
sin, now that you have passed
into the service of God, your
end everlasting life.
23 For the wages of sin is death;
but the gift of God is eternal life
through Christ Jesus our Lord.

* Omitting εἰς τὴν ἀνομίαν, which Hort brackets, as a gloss introduced to complete the parallel of εἰς ἁγιασμόν.

ness, and the end everlasting life.
23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

CHAPTER VII

1 KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.
3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.
5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.
7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.
9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
10 And the commandment,

gain is consecration, and the
23 end of that is life eternal. Sin's wage is death, but God's gift is life eternal in Christ Jesus our Lord.

CHAPTER VII

1 SURELY you know, my brothers —for I am speaking to men who know what law means—that the law has hold over a person only
2 during his lifetime! Thus a married woman is bound by law to her husband while he is alive; but if the husband dies, she is done with the law of 'the hus-
3 band.' Accordingly, she will be termed an adulteress if she becomes another man's while her husband is alive; but if her husband dies, she is freed from the law of 'the husband,' so that she is no adulteress if she becomes
4 another man's. It is the same in your case, my brothers. The crucified body of Christ made you dead to the Law, so that you might belong to another, to him who was raised from the dead that we might be fruitful to God.
5 For when we were unspiritual, the sinful cravings excited by the Law were active in our members and made us fruitful to Death;
6 but now we are done with the Law, we have died to what once held us, so that we can serve in a new way, not under the written code as of old but in the Spirit.
7 What follows, then? That 'the Law is equivalent to sin'? Never! Why, had it not been for the Law, I would never have known what sin meant! Thus I would never have known what it is to covet, unless the Law had said, *You must not covet.*
8 The command gave an impulse to sin, and sin resulted for me in all manner of covetous de-
9 sire—for sin, apart from law, is lifeless. I lived at one time without law myself, but when the command came home to me, sin sprang to life and I
10 died; the command that

which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

meant life proved death for me.
11 The command gave an impulse
to sin, sin beguiled me and used
12 the command to kill me. So
the Law at any rate is holy,
the command is holy, just, and
13 for our good. Then did what
was meant for my good prove
fatal to me? Never! It was
sin; sin resulted in death for
me by making use of this good
thing. This was how sin was
to be revealed in its true
nature; it was to use the
command to become sinful in
14 the extreme. The Law is
spiritual; we know that. But
then I am a creature of the
15 flesh, in the thraldom of sin. I
cannot understand my own ac-
tions; I do not act as I want to
act; on the contrary, I do what
16 I detest. Now, when I act
against my wishes, that means
I agree that the Law is right.
17 That being so, it is not I who
do the deed but sin that dwells
18 within me. For in me (that is,
in my flesh) no good dwells, I
know; the wish is there, but
not the power of doing what is
19 right. I cannot be good as I
want to be, and I do wrong
20 against my wishes. Well, if I
act against my wishes, it is not
I who do the deed but sin that
21 dwells within me. So this is
my experience of the Law: I
want to do what is right, but
22 wrong is all I can manage; I
cordially agree with God's law,
so far as my inner self is con-
23 cerned, but then I find quite
another law in my members
which conflicts with the law of
my mind and makes me a pris-
oner to sin's law that resides in
25 my members. (Thus, left to
myself, I serve the law of God
with my mind, but with my
flesh I serve the law of sin.)*
24 Miserable wretch that I am!
Who will rescue me from this
body of death? God will!
25 Thanks be to him through
Jesus Christ our Lord!

* Restoring the second part of ver. 25 to what seems its original and logical position before the climax of ver. 24.

CHAPTER VIII

1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

CHAPTER VIII

1 Thus there is no doom now
for those who are in Christ
2 Jesus; the law of the Spirit
brings the life which is in
Christ Jesus, and that law has set
me free from the law of sin and
3 death. For God has done what
the Law, weakened here by the
flesh, could not do; by sending
his own Son in the guise of
sinful flesh, to deal with sin, he
4 condemned sin in the flesh, in
order to secure the fulfilment of
the Law's requirements in our
lives, as we live and move not
by the flesh, but by the Spirit.
5 For those who follow the
flesh have their interests in the
flesh, and those who follow the
Spirit have their interests in
the Spirit.
6 The interests of the flesh mean
death, the interests of the Spirit
mean life and peace.
7 For the interests of the flesh
are hostile to God; they do not
yield to the law of God (indeed
8 they cannot). Those who are
in the flesh cannot satisfy God.
9 But you are not in the flesh,
you are in the Spirit, since the
Spirit of God dwells within you.
Anyone who does not possess
the Spirit of Christ does not
10 belong to Him. On the other
hand, if Christ is within you,
though the body is a dead thing
owing to Adam's sin, the spirit
is living as the result of right-
11 eousness. And if the Spirit of
Him who raised Jesus from the
dead dwells within you, then
He who raised Christ from the
dead will also make your mor-
tal bodies live by his indwelling
Spirit in your lives.
12 Well then, my brothers, we
owe a duty—but it is not to the
flesh! It is not to live by the
13 flesh! If you live by the flesh,
you are on the road to death;
but if by the Spirit you put the
actions of the body to death,
14 you will live. For the sons of
God are those who are guided

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

15 by the Spirit of God. You have received no slavish spirit that would make you relapse into fear; you have received the Spirit of sonship.
And when we cry,
"Abba! Father!",
16 it is this Spirit testifying along with our own spirit that
17 we are children of God; and if children, heirs as well, heirs of God, heirs along with Christ—for we share his sufferings in order to share his glory.
18 Present suffering, I hold, is a mere nothing compared to the glory that we are to have revealed.
19 Even the creation waits with eager longing for the sons of God to be revealed.
20 For creation was not rendered futile by its own choice, but by the will of Him who thus made
21 it subject, the hope being that creation as well as man would one day be freed from its thraldom to decay and gain the glorious freedom of the children
22 of God. To this day, we know, the entire creation sighs and
23 throbs with pain; and not only so, but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh to ourselves as we wait for the redemption of the body that
24 means our full sonship. We were saved with this hope in view. Now when an object of hope is seen, there is no further need to hope. Who ever hopes
25 for what he sees already? But if we hope for something that we do not see, we wait for it patiently.
26 So too the Spirit assists us in our weakness; for we do not know how to pray aright, but the Spirit pleads for us with sighs that are beyond words,
27 and He who searches the human heart knows what is in the mind of the Spirit, since the Spirit pleads before God for the saints.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX

1 I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

28 We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in
29 everything. For he decreed of old that those whom he predestined should share the likeness of his Son—that he might be the firstborn of a great
30 brotherhood. Then he calls those whom he has thus decreed; then he justifies those whom he has called; then he glorifies those whom he has justified.
31 Now what follows from all this? If God is for us, who
32 can be against us? The God who did not spare his own Son but gave him up for us all, surely He will give us everything besides!
33 Who is to accuse the elect of God?
34 When God *acquits, who shall condemn?* Will Christ? —the Christ who died, yes and rose from the dead! the Christ who is at God's right hand, who actually pleads for us!
35 What can ever part us from Christ's love?
Can anguish or calamity or persecution or famine or nakedness or danger or the
36 sword? (*Because*, as it is written,

For thy sake we are being killed all the day long,
we are counted as sheep to be slaughtered.)

37 No, in all this we are more than conquerors through him who
38 loved us. For I am certain neither death nor life, neither angels nor principalities, neither the present nor the future,
39 no powers of the Height or of the Depth, nor anything else in all creation will be able to part us from God's love in Christ Jesus our Lord.

CHAPTER IX

1 I AM telling the truth in Christ—it is no lie, my conscience bears me out in the

2 That I have great heaviness and continual sorrow in my heart.
3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;
5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.
6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:
7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.
8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.
9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.
10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;
11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
12 It was said unto her, The elder shall serve the younger.
13 As it is written, Jacob have I loved, but Esau have I hated.
14 What shall we say then? *Is there* unrighteousness with God? God forbid.
15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
17 For the scripture saith unto Pharaoh, Even for this same pur-

2 holy Spirit when I say that I
am in sore pain. I suffer end-
3 less anguish of heart. I could
have wished myself accursed
and banished from Christ for
the sake of my brothers, my
4 natural kinsmen; for they are
Israelites, theirs is the Sonship,
the Glory, the covenants, the
divine legislation, the Worship,
5 and the promises; the patri-
archs are theirs, and theirs too
(so far as natural descent goes)
is the Christ. (Blessed for ever-
more be the God who is over
all! Amen.)
6 It is not, of course, as if
God's word had failed! Far
from it! 'Israel' does not
mean everyone who belongs to
7 Israel; they are not all children
of Abraham because they are
descended from Abraham. No,
*it is through Isaac that your
offspring shall be reckoned*—
8 meaning that instead of God's
children being the children
born to him by natural descent,
it is the children of the Promise
who are reckoned as his true
offspring. For when God said,
9 *I will come about this time and
Sara shall have a son*, that was
10 a word of promise. And fur-
ther, when Rebecca became
pregnant by our father Isaac,
though one man was the father
11 of both children, and though
the children were still unborn
and had done nothing either
good or bad (to confirm the
divine purpose in election which
depends upon the call of God,
not on anything man does),
12 she was told that *the elder will
13 serve the younger*. As it is
written, *Jacob I loved but Esau
14 I hated*. Then are we to infer
that there is injustice in God?
15 Never! God says to Moses, *I
will have mercy on whom I choose
to have mercy, I will have com-
passion on whom I choose to
have compassion*.
16 You see, it is not a question
of human will or effort but of
17 the divine mercy. Why, scrip-

pose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;

33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.

ture says to Pharaoh, *It was for this that I raised you up, to display my power in you, and to spread news of my name over all the earth.*

18 Thus God has mercy on anyone just as he pleases, and *he makes* anyone *stubborn* just as he pleases.

19 "Then," you will retort, "why does he go on finding fault? Who
20 can oppose his will?" But who are you, my man, to speak back to God? *Is something a man has moulded to ask him who has moulded it,* "Why did you make
21 me like this?" What! has *the potter* no right *over the clay?* Has he no right to make out of the same lump one vessel for a noble purpose and another for a menial?
22 What if God, though desirous to display his anger and show his might, has tolerated most patiently the objects of his anger, ripe
23 and ready to be destroyed? What if he means to show the wealth that lies in his glory for the objects of his mercy, whom he has made ready beforehand to receive
24 glory—that is, for us whom he has called from among the Gen-
25 tiles as well as the Jews? As indeed he says in Hosea, *Those who were no people of mine, I will call 'my People,' and her 'beloved' who was not beloved;*
26 *on the very spot where they were told, 'You are no people of mine,' there shall they be called 'sons of the living God.'*
27 And Isaiah exclaims, with regard to Israel, *Though the number of the sons of Israel be like the sand of the sea, only a remnant of*
28 *them shall be saved; for the Lord will carry out his sentence on earth with rigour and despatch.*
29 Indeed, as Isaiah foretold,

Had not the Lord of hosts left us with some descendants, we would have fared like Sodom, we would have been like Gomorra.

30 What are we to conclude, then? That Gentiles who never aimed at righteousness

tained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER X

1 BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and

have attained righteousness, that is, righteousness by faith;
31 whereas Israel who did aim at the law of righteousness have
32 failed to reach that law. And why? Simply because Israel has relied not on faith but on what they could do. They have stumbled over *the stone*
33 *that makes men stumble*—as it is written,

Here I lay a stone in Sion
that will make men stumble,
even a rock to trip them up;
but he who believes in Him
will never be disappointed.

CHAPTER X

1 OH for their salvation, brothers! That is my heart's
2 desire and prayer to God! I can vouch for their zeal for God; only, it is not zeal with knowledge.
3 They would not surrender to the righteousness of God, because they were ignorant of his righteousness and therefore essayed to set up a righteousness of their own.
4 Now Christ is an end to law, so as to let every believer have righteousness.
5 Moses writes of law-righteousness,

Anyone who can perform it,
shall live by it.

6 But here is what faith-righteousness says:—*Say not in your heart, 'Who will go up to heaven?'* (that is, to bring
7 Christ down). Or, *'Who will go down to the abyss?'* (that is, to bring Christ from the dead).
8 No, what it does say is this:—*The word is close to you, in your very mouth and in your heart* (that is, the word of faith which we preach).
9 Confess *with your mouth* that 'Jesus is Lord,' believe *in your heart* that God raised him from the dead, and you
10 will be saved; for

with his heart man believes
and is justified,

with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his

with his mouth he confesses and is saved.

11 *No one who believes in him* the
scripture says, *will ever be dis-*
12 *appointed. No one*—for there is no distinction of Jew and Greek, the same Lord is Lord of them all, with ample for all
13 who invoke him. *Everyone who invokes the name of the Lord*
14 *shall be saved.* But how are they to invoke One in whom they do not believe? And how are they to believe in One of whom they have never heard? And how are they ever to hear,
15 without a preacher? And how can men preach unless they are sent?—as it is written, *How pleasant is the coming of men with glad, good news!*
16 But they have not all given in to the gospel of glad news? No, Isaiah says, *Lord, who has believed what they heard from us?*
17 (You see, faith must come from what is heard, and what is heard comes from word of
18 Christ.) But, I ask, "Have they never heard?" Indeed they have. *Their voice carried over all the earth, and their words to the end of the world.*
19 Then, I ask, "Did Israel not understand?" Why, first of all Moses declares,

I will make you *jealous of a nation that is no nation, I will provoke* you *to anger over a nation devoid of understanding.*

20 And then Isaiah dares to say,

I have been found by those who never sought me,
I have shown myself to those who never inquired of me.

21 He also says of Israel, *All the day long I have held out my hands to a disobedient and contrary people.*

CHAPTER XI

1 Then, I ask, *has God repudiated his People?* Never! Why, I am an Israelite myself, a descendant of Abraham, a member of the tribe of Ben-
2 jamin! *God has not repudiated*

people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of

his People, his predestined People! Surely you know what scripture says in the passage called 'Elijah'? You know how he pleads with God
3 against Israel: *Lord, they have killed thy prophets, they have demolished thine altars; I alone am left, and they seek my life.*
4 Yet what is the divine answer? *I have left* myself *seven thousand men who have not knelt to Baal.*
5 Well, at the present day there is also a remnant, selected by
6 grace. Selected by grace, and therefore not for anything they have done; otherwise grace would cease to be grace.*
7 Now what are we to infer from this? That Israel has failed to secure the object of its quest; the elect have secured it, and the rest of men have been rendered insensible to it
8 —as it is written,

God has given them a spirit of torpor, eyes that see not, ears that hear not—down to this very day.

9 And David says,

Let their table prove a snare and a trap, a pitfall and a retribution for them;
10 *let their eyes be darkened, that they cannot see,*
bow down their backs for ever.

11 Now I ask, have they stumbled to their ruin? Never! The truth is, that by their lapse salvation has passed to the Gentiles, so as to make them
12 jealous. Well, if their lapse has enriched the world, if their defection is the gain of the Gentiles, what will it mean when
13 they all come in? I tell you this, you Gentiles, that as an apostle to the Gentiles I lay
14 great stress on my office, in the hope of being able to make my fellow-Jews jealous and of managing thus to save some of
15 them. For if their exclusion means that the world is recon-

* Omitting [εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον] with the Latin version and most MSS.

them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant

ciled to God, what will their admission mean? Why, it will be life from the dead!

16 If the first handful of dough is consecrated, so is the rest of the lump; if the root is consecrated, so are the branches.

17 Supposing some of the branches have been broken off, while you have been grafted in like a shoot of wild olive to share the rich growth of the
18 olive-stem, do not pride yourself at the expense of these branches. Remember, in your pride, the stem supports you,
19 not you the stem. You will say, "But branches were broken off to let me be grafted
20 in!" Granted. They were broken off—for their lack of faith. And you owe your position to your faith. You should feel awed instead of
21 being uplifted. For if God did not spare the natural branches, he will not spare you either.
22 Consider both the kindness and the severity of God; those who fall come under his severity, but you come under the divine kindness, provided you adhere to that kindness. Otherwise, you will be cut away too.
23 And even the others will be grafted in, if they do not adhere to their unbelief; God
24 can graft them in again. For if you have been cut from an olive which is naturally wild, and grafted, contrary to nature, upon a garden olive, how much more will the natural branches be grafted into their proper olive?

25 To prevent you from being self-conceited, brothers, I would like you to understand this secret: it is only a partial insensibility that has come over Israel, until the full number of
26 the Gentiles come in. This done, all Israel will be saved—as it is written, *The deliverer will come from Sion, he will banish all godlessness from Jacob:*
27 *this is my covenant with them,*

unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways p st finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

CHAPTER XII

1 I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

* I accept the ingenious conjecture that τι has fallen out after ὄντι.

when I take their sins away.

28 So far as the gospel goes, they are enemies of God—which is to your advantage; but so far as election goes, they are beloved for their father's sake.

29 For God never goes back upon his gifts and call.

30 Once you disobeyed God, and now you enjoy his mercy thanks to their disobedience;

31 in the same way they at present are disobedient, so that they in turn may enjoy the same mercy as yourselves.

32 For God has consigned all men to disobedience, that he may have mercy upon all.

33 What a fathomless wealth lies in the wisdom and knowledge of God! How inscrutable his judgments! How mysterious his methods!

34 *Who ever understood the thoughts of the Lord?*
Who has ever been his counsellor?

35 *Who has first given to him and*
36 *has to be repaid?* All comes from him, all lives by him, all ends in him. Glory to him for ever, Amen!

CHAPTER XII

1 WELL then, my brothers, I appeal to you by all the mercy of God to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your cult, a spiritual
2 rite. Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect.

3 In virtue of my office, I tell every one of your number who is self-important,* that he is not to think more of himself than he ought to think; he must take a sane view of himself, corresponding to the degree of faith which God has
4 assigned to each. In our one

4 For as we have many members in one body, and all members have not the same office :

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith ;

7 Or ministry, *let us wait* on *our* ministering : or he that teacheth, on teaching ;

8 Or he that exhorteth, on exhortation : he that giveth, *let him do it* with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil ; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love ; in honour preferring one another ;

11 Not slothful in business ; fervent in spirit ; serving the Lord ;

12 Rejoicing in hope ; patient in tribulation ; continuing instant in prayer ;

13 Distributing to the necessity of saints ; given to hospitality.

14 Bless them which persecute you : bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath : for it is written, Vengeance *is* mine ; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing

body we have a number of members, and the members have not all the same function ;
5 so too, for all our numbers, we form one Body in Christ and we are severally members one
6 of another. Our talents differ with the grace that is given us ; if the talent is that of prophecy, let us employ it in proportion to
7 our faith ; if it is practical service, let us mind our service ; the teacher must mind his
8 teaching, the speaker his words of counsel ; the contributor must be liberal, the superintendent must be in earnest, the sick visitor must be cheer-
9 ful. Let your love be a real thing, with a loathing for evil and a bent for what is good.
10 Put affection into your love for the brotherhood ; be forward
11 to honour one another ; never let your zeal flag ; maintain the spiritual glow ; serve
12 the Lord ; let your hope be a joy to you ; be stedfast in
13 trouble, attend to prayer, contribute to needy saints, make a
14 practice of hospitality. Bless those who make a practice of persecuting you ; bless them
15 instead of cursing them. Rejoice with those who rejoice, and weep with those who weep.
16 Keep in harmony with one another ; instead of being ambitious, associate with humble folk ; *never be self-conceited.*
17 Never pay back evil for evil to anyone ; *aim to be above reproach in the eyes of all ;* be at
18 peace with all men, if possible, so far as that depends on you.
19 Never revenge yourselves, beloved, but let the Wrath of God have its way ; for it is written, *Vengeance is mine, I will exact a requital*—the Lord has said it. No,
20 *if your enemy is hungry, feed him,*
if he is thirsty, give him drink ;
for in this way you will make him

thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAPTER XIII

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his *feel a burning sense of shame.*

21 Do not let evil get the better of you; get the better of evil by doing good.

CHAPTER XIII

1 Every subject must obey the government-authorities, for no authority exists apart from God; the existing authorities have been consti-
2 tuted by God. Hence anyone who resists authority is opposing the divine order, and the opposition will bring judgment
3 on themselves. Magistrates are no terror to an honest man,* though they are to a bad man. If you want to avoid being alarmed at the government-authorities, lead an honest life and you will be
4 commended for it; the magistrate is God's servant for your benefit. But if you do wrong, you may well be alarmed; a magistrate does not wield the power of the sword for nothing, he is God's servant for the infliction of divine vengeance
5 upon evil-doers. You must be obedient, therefore, not only to avoid the divine vengeance but as a matter of conscience,
6 for the same reason as you pay taxes—since magistrates are God's officers, bent upon the maintenance of order and
7 authority. Pay them all their respective dues, tribute to one, taxes to another, respect to this
8 man, honour to that. Be in debt to no man—apart from the debt of love one to another. He who loves his fellow-man
9 has fulfilled the law. *You must not commit adultery, you must not kill, you must not steal, you must not covet*—these and any other command are summed up in a single word, *You must love your neighbour as yourself.*
10 Love never wrongs a neigh-

* Reading ἀγαθοεργῷ, Patrick Young's attractive conjecture (confirmed by the Ethiopic version). As Hort points out, "the apparent antithesis to τῷ κακῷ could hardly fail to introduce τῷ ἀγαθῷ."

neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

CHAPTER XIV

1 HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

bour; that is why love is the fulfilment of the law.

11 And then you know what this Crisis means, you know it is high time to waken up; for Salvation is nearer to us now than when we first believed.

12 It is far on in the night, the day is almost here; so let us drop the deeds of darkness and put on the armour of the light;

13 let us live decorously as in the open light of day—no revelry or bouts or drinking, no debauchery or sensuality, no quarrelling

14 or jealousy. No, put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh.

CHAPTER XIV

1 WELCOME a man of weak faith, but not for the purpose of passing judgment on his

2 scruples. While one man has enough confidence to eat any food, the man of weak faith

3 only eats vegetables. The eater must not look down upon the non-eater, and the non-eater must not criticize the eater, for God has welcomed

4 him. Who are you to criticize the servant of Another? It is for his Master to say whether he stands or falls; and stand he will, for the Master has power to make him stand.

5 Then again, this man rates one day above another, while that man rates all days alike. Well, everyone must be con-

6 vinced in his own mind; the man who values a particular day does so to the Lord.*

The eater eats to the Lord,
since he thanks God for his food;
the non-eater abstains to the Lord,
and he too thanks God.

7 For none of us lives to himself,
and none of us dies to himself;

* Omitting [καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ] with the Latin version and most manuscripts.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stum-

8 if we live, we live to the Lord,
and if we die, we die to the Lord.
9 Thus we are the Lord's whether we live or die; it was for this that Christ died and rose and came to life, to be Lord both of
10 the dead and of the living. So why do you criticize your brother? And you, why do you look down upon your brother? All of us have to stand before the tribunal of
11 God—for it is written,

As I live, saith the Lord,
every knee shall bend before me,
every tongue shall offer praise to God.

12 Each of us then will have to answer for himself to God.
13 So let us stop criticizing one another; rather make up your mind never to put any stumbling-block or hindrance in your
14 brother's way. I know, I am certain in the Lord Jesus, that nothing is in itself unclean; only, anything is unclean for a man who considers it unclean.
15 If your brother is being injured because you eat a certain food, then you are no longer living by the rule of love. Do not let that food of yours ruin the man for whom Christ died.
16 Your rights must not get a bad
17 name. The Reign of God is not a matter of eating and drinking, it means righteousness, joy, and peace in the holy Spirit;
18 he who serves Christ on these lines, is acceptable to God
19 and esteemed by men. Peace, then, and the building up of each other, these are what we
20 must aim at. You must not break down God's work for the mere sake of food! Everything may be clean, but it is wrong for a man to prove a stumbling-block by what he
21 eats; the right course is to abstain from flesh or wine or indeed anything that your brother feels to be a stumbling-

bleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

* Omitting [ἢ σκανδαλίζεται ἢ ἀσθενεῖ] with ℵ* A C, Origen, the Peshitto, etc., as a homiletic gloss.

CHAPTER XV

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord,

22 block.* Certainly keep your own conviction on the matter, as between yourself and God; he is a fortunate man who has no misgivings about what he
23 allows himself to eat. But if anyone has doubts about eating and then eats, that condemns him at once; it was not faith that induced him to eat, and any action that is not based on faith is a sin.

CHAPTER XV

1 We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please our-
2 selves. Each of us must please his neighbour, doing him good
3 by building up his faith. Christ certainly did not please himself, but, as it is written, *The reproaches of those who denounced Thee have fallen upon*
4 *me.*—All such words were written of old for our instruction, that by remaining stedfast and drawing encouragement from the scriptures we may cherish
5 hope. May the God who inspires stedfastness and encouragement grant you such harmony with one another, after
6 Christ Jesus, that you may unite in a chorus of praise and glory to the God and Father of
7 our Lord Jesus Christ! Welcome one another, then, as Christ has welcomed yourselves, for the glory of God.
8 Christ, I mean, became a servant to the circumcised in order to prove God's honesty by fulfilling His promises to the
9 fathers, and also in order that the Gentiles should glorify God for His mercy—as it is written, *Therefore will I offer praise to Thee among the Gentiles, and sing to thy name;*
10 or again, *Rejoice, O Gentiles, with his People;*
11 or again, *Extol the Lord, all*

all ye Gentiles ; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation :

21 But as it is written, To whom he was not spoken of, they shall see : and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you ;

Gentiles, let all the peoples praise him ;

12 or again, as Isaiah says, *Then shall the Scion of Jessai live, he who rises to rule the Gentiles ; on him shall the Gentiles set their hope.*

13 May the God of your hope so fill you with all joy and peace in your faith, that you may be overflowing with hope by the power of the holy Spirit !

14 Personally I am quite certain, my brothers, that even as it is you have ample goodness of heart, you are filled with knowledge of every kind, and you are well able to give advice
15 to one another. Still, by way of refreshing your memory, I have written you with a certain
16 freedom, in virtue of my divine commission as a priest of Christ Jesus to the Gentiles in the service of God's gospel. My aim is to make the Gentiles an acceptable offering, consecrated by
17 the holy Spirit. Now in Christ Jesus I can be proud of my work
18 for God. I will not make free to speak of anything except what Christ has accomplished by me in the way of securing the obedience of the Gentiles, by my
19 words and by my deeds, by the force of miracles and marvels, by the power of the Spirit of God. Thus from Jerusalem right round to Illyricum, I have been able to complete the preaching of the gospel of Christ
20 —my ambition always being to preach it only in places where there had been no mention of Christ's name, that I might not build on foundations laid by
21 others, but that (as it is written)

They should see who never had learned about him,
and they who had never heard of him should understand.

22 This is why I have been so often prevented from visiting
23 you. But now, as I have no further scope for work in these parts, and as for a number of years I have had a longing to

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

CHAPTER XVI

1 I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

24 visit you whenever I went to Spain, I am hoping to see you on my way there, and to be sped forward by you after I have enjoyed your company
25 for a while. At the moment I am off to Jerusalem on an
26 errand to the saints. For Macedonia and Achaia have decided to make a contribution for the poor among the saints at Jerusalem.
27 Such was their decision; and yet this is a debt they owe to these people, for if the Gentiles have shared their spiritual blessings, they owe them a debt of aid in material blessings.
28 Well, once I finish this business by putting the proceeds of the collection safely in their hands, I will start for Spain and take you on the way.
29 When I do come to you, I know I will bring a full blessing from Christ.
30 Brothers, I beg of you, by our Lord Jesus Christ and by the love that the Spirit inspires, rally round me by
31 praying to God for me; pray that I may be delivered from the unbelievers in Judaea, and also that my mission to Jerusalem may prove accept-
32 able to the saints. Then, by God's will, I shall gladly come to you and rest beside you.
33 The God of peace be with you all! Amen.

CHAPTER XVI

1 LET me introduce our sister Phoebe, a deaconess of the
2 church at Cenchreae; receive her in the Lord as saints should receive one another, and give her any help she may require. She has been a help herself to many people, including myself.
3 Salute Prisca and Aquila, my fellow-workers in Christ Jesus,

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad

4 who have risked their lives for
me; I thank them, and not
only I but all the Gentile
5 churches as well. Also, salute
the church that meets in their
house. Salute my beloved
Epaenetus, the first in Asia to
6 be reaped for Christ. Salute
Mary, who has worked hard for
7 you. Salute Andronicus and
Junias, fellow-countrymen and
fellow-prisoners of mine; they
are men of note among the
apostles, and they have been in
Christ longer than I have.
8 Salute Amplias, my beloved in
9 the Lord. Salute Urbanus,
our fellow-worker in Christ,
and my beloved Stachys.
10 Salute that tried Christian,
Apelles. Salute those who be-
long to the household of
11 Aristobulus. Salute my fellow-
countryman Herodion. Sa-
lute such members of the
household of Narcissus as are
12 in the Lord. Salute Try-
phaena and Tryphosa, who
work hard in the Lord. Salute
the beloved Persis; she has
worked very hard in the Lord.
13 Salute that choice Christian,
Rufus; also his mother, who
has been a mother to me.
14 Salute Asyncritus, Phlegon,
Hermes, Patrobas, Hermas,
and the brothers of their com-
15 pany. Salute Philologus and
Julia, Nereus and his sister,
Olympas too, and all the saints
16 in their company. Salute one
another with a holy kiss. All the
churches of Christ salute you.
17 Brothers, I beg of you to
keep your eye on those who
stir up dissensions and put hin-
drances in your way, contrary
to the doctrine which you have
been taught. Avoid them.
18 Such creatures are no servants
of Christ our Lord, they are
slaves of their own base desires;
with their plausible and pious
talk they beguile the hearts of
unsuspecting people. But
19 surely not of you! Everyone
has heard of your loyalty to

therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

the gospel; it makes me rejoice over you. Still, I want you to be experts in good and inno-
20 cents in evil. The God of peace will soon crush Satan under your feet!

The grace of our Lord Jesus Christ be with you.

21 Timotheus my fellow-worker salutes you; so do my fellow-countrymen Lucius, Jason, and Sosipater.

22 I Tertius, who write the letter, salute you in the Lord.

23 Gaius, my host and the host of the church at large, salutes you. Erastus the city-treasurer salutes you; so does brother Quartus.

25 [Now to Him who can strengthen you by my gospel, by the preaching of Jesus Christ, by revealing the secret purpose which after the silence
26 of long ages has now been disclosed and made known on the basis of the prophetic scriptures (by command of the eternal God) to all the Gentiles for
27 their obedience to the faith—to the only wise God be glory through Jesus Christ for ever and ever: Amen.]

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

CHAPTER I

1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every

CHAPTER I

1 PAUL, called to be an apostle of Jesus Christ by the will of God, with brother Sosthenes,
2 to the church of God at Corinth, to those who are consecrated in Christ Jesus, called to be saints, as well as to all who, wherever they may be, invoke the name of our Lord Jesus Christ, their Lord no less than ours:
3 grace and peace to you from God our Father and the Lord Jesus Christ.
4 I always thank my God for the grace of God that has been bestowed on you in Christ
5 Jesus; in him you have received a wealth of all blessing, full power to speak of your faith and full insight
6 into its meaning, all of which verifies the testimony we bore to Christ when we were with you.
7 Thus you lack no spiritual endowment during these days of waiting till our Lord Jesus
8 Christ is revealed; and to the very end he will guarantee that you are vindicated on the day of our Lord Jesus
9 Christ. Faithful is the God who called you to this fellowship with his Son Jesus Christ our Lord.
10 Brothers, for the sake of our Lord Jesus Christ I beg of you all to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude.
11 For Chloe's people inform me
12 that you are quarrelling. By 'quarrelling' I mean that each

one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the

of you has his party-cry, "I belong to Paul," "And I to Apollos," "And I to Cephas,"
13 "And I to Christ." Has Christ been parcelled out? Was it Paul who was crucified for you? Was it in Paul's name that you were baptized?
14 I am thankful now that I baptized none of you, except Crispus
15 and Gaius, so that no one can say you were baptized in my
16 name. (Well, I did baptize the household of Stephanas, but no one else, as far as I remember.)
17 Christ did not send me to baptize but to preach the gospel.

And to preach it with no fine rhetoric, lest the cross of Christ
18 should lose its power! Those who are doomed to perish find the story of the cross 'sheer folly,' but it means the power of God for those whom he saves.
19 It is written, *I will destroy the wisdom of the sages,*

I will confound the insight of
20 *the wise. Sage, scribe,* critic of this world, *where are they* all? Has not God stultified the wis-
21 dom of the world? For when the world with all its wisdom failed to know God in his wisdom, God resolved to save believers by the 'sheer folly'
22 of the Christian message. Jews demand miracles and Greeks
23 want wisdom, but our message is Christ the crucified—a stumbling-block to the Jews,' sheer
24 folly' to the Gentiles, but for those who are called, whether Jews or Greeks, a Christ who is the power of God and the wisdom of God.

25 For the 'foolishness' of God
is wiser than men,
and the 'weakness' of God is
stronger than men.

26 Why, look at your own ranks, my brothers; not many wise men (that is, judged by human standards), not many leading men, not many of good birth,
27 have been called! No,
God has chosen what is foolish in the world

foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

to shame the wise;
God has chosen what is weak in the world
to shame what is strong;
28 God has chosen what is mean and despised in the world—
things which are not, to put down things that are;
29 that no person may boast in
30 the sight of God. This is the God to whom you owe your being in Christ Jesus, whom God has made our 'Wisdom,' that is, our righteousness and consecration and redemption;
31 so that, as it is written, *let him who boasts boast of the Lord.*

CHAPTER II

1 Thus when I came to you, my brothers, I did not come to proclaim to you God's secret purpose * with any elaborate
2 words or wisdom. I determined among you to be ignorant of everything except Jesus Christ, and Jesus Christ the
3 crucified. It was in weakness and fear and with great trembling that I visited you; what
4 I said, what I preached, did not rest on the plausible arguments of 'wisdom' but on the proof supplied by the Spirit and its
5 power, so that your faith might not rest on any human 'wisdom' but on the power of God.
6 We do discuss 'wisdom' with those who are mature; only it is not the wisdom of this world or of the dethroned
7 Powers who rule this world, it is the mysterious Wisdom of God that we discuss, that hidden wisdom which God decreed from all eternity for
8 our glory. None of the Powers of this world understands it (if they had, they would never have crucified the Lord of
9 glory). No, as it is written,

* The textual evidence for μυστήριον is slightly stronger, but I incline upon the whole to regard it as a secondary reading, due to i. 6, and to adopt μυστήριον.

9 But as it is written, Eye hath not seen,, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER III

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

what no eye has ever seen,
what no ear has ever heard,
what never entered the mind
of man, *God has prepared all*
that for those who love him.

10 And God has revealed it to
us by the Spirit, for the Spirit
fathoms everything, even the
depths of God.

11 What human being can un-
derstand the thoughts of
a man,
except the man's own inner
spirit?
So too no one understands
the thoughts of God,
except the Spirit of God.

12 Now we have received the
Spirit—not the spirit of the
world but the Spirit that comes
from God, that we may under-
stand what God bestows upon
13 us. And this is what we dis-
cuss, using language taught by
no human wisdom but by the
Spirit. We interpret what is
spiritual in spiritual language.
14 The unspiritual man rejects
these truths of the Spirit of
God; to him they are 'sheer
folly,' he cannot understand
them. And the reason is, that
they must be read with the
15 spiritual eye. The spiritual
man, again, can read the mean-
ing of everything; and yet no
16 one can read what he is. For
who ever understood the thoughts
of the Lord, so as to give him
instruction? No one. Well,
our thoughts are Christ's
thoughts.

CHAPTER III

1 But I could not discuss
things with you, my brothers,
as spiritual persons; I had to
address you as worldlings, as
2 mere babes in Christ. I fed
you with milk, not with solid
food. You were not able for
solid food, and you are not able
even now; you are still world-
3 ly. For with jealousy and
quarrels in your midst, are you
not worldly, are you not be-
having like ordinary men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

4 When one cries, "I belong to
Paul," and another, "I be-
long to Apollos," what are
you but men of the world?
5 Who is Apollos? Who is
Paul? They are simply used
by God to give you faith,
each as the Lord assigns his
task.
6 I did the planting, Apollos
did the watering,
but it was God who made
the seed grow.
7 So neither planter nor wa-
terer counts,
but God alone who makes
the seed grow.
8 Still, though planter and wa-
terer are on the same level,
each will get his own wage for
the special work that he has
done.
9 We work together in God's
service; you are God's field to
be planted, God's house to be
10 built. In virtue of my com-
mission from God, I laid the
foundation of the house like an
expert master-builder. It re-
mains for another to build on
this foundation. Whoever he
is, let him be careful how he
11 builds. The foundation is laid,
namely Jesus Christ, and no
12 one can lay any other. On
that foundation anyone may
build gold, silver, precious
13 stones, wood, hay, or straw, but
in every case the nature of his
work will come out; the Day
will show what it is, for the
Day breaks in fire, and the fire
will test the work of each, no
matter what that work may
be.
14 If the structure raised by any
man survives,
he will be rewarded;
15 if a man's work is burnt up,
he will be a loser—
and though he will be
saved himself, he will be
snatched from the very
flames.
16 Do you not know you are
God's temple and that God's
17 Spirit dwells within you? God

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ *is* God's.

CHAPTER IV

1 LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

will destroy anyone who would destroy God's temple, for God's temple is sacred—and that is what you are.

18 Let no one deceive himself about this; whoever of you imagines he is wise with this world's wisdom must become a 'fool,' if he is really to be wise.

19 For God ranks this world's wisdom as 'sheer folly.' It is written, *He seizes the wise*
20 *in their craftiness*, and again, *The Lord knows the reasoning of the wise is futile.*

21 So you must not boast about men. For all belongs to you;
22 Paul, Apollos, Cephas, the world, life, death, the present and the future—all belongs to
23 you; and you belong to Christ, and Christ to God.

CHAPTER IV

1 THIS is how you are to look upon us, as servants of Christ and stewards of God's secret
2 truths. Now in this matter of stewards your first requirement is that they must be
3 trustworthy. It matters very little to me that you or any human court should cross-
4 question me on this point. I do not even cross-question myself; for, although I am not conscious of having anything against me, that does not clear me. It is the Lord who cross-
5 questions me on the matter. So do not criticize at all; the hour of reckoning has still to come, when the Lord will come to bring dark secrets to the light and to reveal life's inner aims and motives. Then each of us will get his meed of praise from
6 God. Now I have applied what has been said above to myself and Apollos, to teach you . . . * that you are not to be puffed up with rivalry over one teacher as against another.

* The text and the meaning of the phrase between μάθητε and ἵνα μὴ are beyond recovery.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you.*

15 For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them

7 Who singles you out, my brother? What do you possess that has not been given you? And if it was given you, why do you boast as if it had
8 been gained, not given? You Corinthians have your heart's desire already, have you? You have heaven's rich bliss already! You have come into your kingdom without us! I wish indeed you had come into your kingdom, so that we could
9 share it with you! For it seems to me that God means us apostles to come in at the very end, like the doomed gladiators in the arena! We are made a spectacle to the world, to
10 angels and to men! We, for Christ's sake, are 'fools'; you in Christ are sensible. We are weak, you are strong; you are honoured, we are in disrepute.
11 To this very hour we hunger and thirst, we are ill-clad and knocked about, we are waifs,
12 we work hard for our living; when reviled, we bless; when persecuted, we put up with it;
13 when defamed, we try to conciliate. To this hour we are treated as the scum of the earth, the very refuse of the world!
14 I do not write this to make you feel ashamed, but to instruct you as beloved children
15 of mine. You may have thousands to superintend you in Christ, but you have not more than one father. It was I who in Christ Jesus became your father by means of the gospel.
16 Then imitate me, I beg of you.
17 To ensure this, I am sending you Timotheus, my beloved and trustworthy son in the Lord; he will remind you of those methods in Christ Jesus which I teach everywhere in
18 every church. Certain individuals have got puffed up, have they, as if I were not
19 coming myself? I will come to you before long, if the Lord wills, and then I will find out from these puffed up creatures

which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V

1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any

not what their talk but what
20 their power amounts to. For God's Reign does not show itself in talk but in power.
21 Which is it to be? Am I to come to you with a rod of discipline or with love and a spirit of gentleness?

CHAPTER V

1 It is actually reported that there is immorality among you, and immorality such as is unknown even among pagans—that a man has taken his fa-
2 ther's wife! And yet you are puffed up! You ought much rather to be mourning the loss of a member! Expel the per-
3 petrator of such a crime! For my part, present with you in spirit though absent in body, I have already, as in your presence, passed sentence on such
4 an offender as this, by the authority of our Lord Jesus Christ; I have met with you in spirit and by the power of our
5 Lord Jesus I have consigned that individual to Satan for the destruction of his flesh, in order that his spirit may be saved on the Day of the Lord Jesus.
6 Your boasting is no credit to you. Do you not know that a morsel of dough will leaven
7 the whole lump? Clean out the old dough that you may be a fresh lump. For you are free from the old leaven; *Christ our paschal lamb has been*
8 *sacrificed.* So let us celebrate our festival, not with any old leaven, not with vice and evil, but with the unleavened bread of innocence and integrity.
9 In my letter I wrote that you were not to associate with the
10 immoral. I did not mean you were literally to avoid contact with the immoral in this world, with the lustful and the thievish, or with idolaters; in that case you would have to leave
11 the world altogether. What I now write is that you are not

man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER VI

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor

to associate with any so-called brother who is immoral or lustful or idolatrous or given to abuse or drink or robbery. Associate with him! Do not even
12 eat with him! Outsiders it is no business of mine to judge. No, you must judge those who are inside the church. for yourselves; as for outsiders, God will judge them.
13 *Expel the wicked from your company.*

CHAPTER VI

1 When any of you has a grievance against his neighbour, do you dare to go to law in a sinful pagan court, instead of laying the case before the
2 saints? Do you not know the saints are to manage the world? If the world is to come under your jurisdiction, are you incompetent to adjudicate upon
3 trifles? Do you not know we are to manage angels, let alone
4 mundane issues? And yet, when you have mundane issues to settle, you refer them to the judgment of men who from the point of view of the church are
5 of no account! I say this to put you to shame. Has it come to this, that there is not a single wise man among you who could decide a dispute between members of the brotherhood,
6 instead of one brother going to law with another—and before
7 unbelievers too! Even to have lawsuits with one another is in itself evidence of defeat. Why not rather let yourselves be wronged? Why not rather let yourselves be defrauded?
8 But instead of that you inflict wrong and practise frauds—and that upon members of the
9 brotherhood! What! do you not know that the wicked will not inherit the Realm of God? Make no mistake about it; neither the immoral nor idolaters nor adulterers nor catamites
10 nor sodomites nor thieves nor

extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER VII

1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto

the lustful nor the drunken nor the abusive nor robbers will in-
11 herit the Realm of God. Some of you were once like that; but you washed yourselves clean, you were consecrated, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.
12 'All things are lawful for me'? Yes, but not all are good for me. 'All things are lawful for me'? Yes, but I am not going to let anything master me.
13 'Food is meant for the stomach, and the stomach for food'? Yes, and God will do away with the one and the other.

The body is not meant for immorality but for the Lord, and the Lord is for the body;
14 and the God who raised the Lord will also raise us by his
15 power. Do you not know your bodies are members of Christ? Am I to take Christ's members and devote them to a harlot?
16 Never! Do you not know that he who joins himself to a harlot is one with her in body (for *the pair*, it is said, *shall become one flesh*),
17 while he who joins himself to the Lord is one with him in spirit.
18 Shun immorality! Any other sin that a man commits is outside the body, but the immoral
19 man sins against his body. Do you not know your body is the temple of the holy Spirit within you—the Spirit you have re-
20 ceived from God? You are not your own, you were bought for a price; then glorify God with your body.

CHAPTER VII

1 Now about the questions in your letter.

It is an excellent thing for a man to have no intercourse with a wo-
2 man; but there is so much immorality that every man had better have a wife of his own and every woman a husband of her own.
3 The husband must give the

the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such

wife her conjugal dues, and the wife in the same way must give her husband his;

4 the wife cannot do as she pleases with her body—her husband has power, and in the same way the husband cannot do as he pleases with his body—his wife has power.

5 Do not withhold sexual intercourse from one another, unless you agree to do so for a time in order to devote yourselves to prayer. Then come together again. You must not let Satan tempt you
6 through incontinence. But what I have just said is by way of con-
7 cession, not command. I would like all men to be as I am. However, everyone is endowed by God in his own way; he has a gift for the one life or the other.

8 To the unmarried and to widows I would say this: it is an excellent thing if like me they
9 remain as they are. Still, if they cannot restrain themselves, let them marry. Better marry than be aflame with passion!
10 For married people these are my instructions (and they are the Lord's, not mine). A wife is not to separate from her hus-
11 band—if she has separated, she must either remain single or be reconciled to him—and a husband must not put away his wife.
12 To other people I would say (not the Lord):—if any brother has a wife who is not a believer, and if she consents to live with him, he must not put her away;
13 and if any wife has a husband who is not a believer, and if he consents to live with her, she must not put her husband away.

14 For the unbelieving husband is consecrated in the person of his wife, and the unbelieving wife is consecrated in the person of the Christian brother she has married; otherwise, of course, your children would be unholy instead of being consecrated to God.
15 (Should the unbelieving partner be determined to separate, however, separation let it be;

cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned.

in such cases the Christian brother or sister is not tied to marriage.) It is to a life of peace that God has called us.*

16 O wife, how do you know you may not save your husband? O husband, how do you know you may not save your wife?

17 Only, everyone must lead the lot assigned him by the Lord; he must go on living the life in which God's call came to him. (Such is the rule I lay down for all the churches.)

18 Was a man circumcised at the time he was called? Then he is not to efface the marks of it.

Has any man been called when he was uncircumcised? Then he is not to get circumcised.

19 Circumcision counts for nothing, uncircumcision counts for nothing; obedience to God's

20 commands is everything. Everyone must remain in the condition of life where he was called.

21 You were a slave when you were called? Never mind. Of course, if you do find it possible to get free, you had better avail your-

22 self of the opportunity. But a slave who is called to be in the Lord is a freedman of the Lord. Just as a free man who is called

23 is a slave of Christ (for you were bought for a price; you must not

24 turn slaves to any man). Brothers, everyone must remain with God in the condition of

25 life where he was called. I have no orders from the Lord for unmarried women, but I will give you the opinion of one whom you can trust, after all the Lord's

26 mercy to him. Well, what I think is this: that, considering the imminent distress in these days, it would be an excellent plan for you to remain just as you are.

27 Are you tied to a wife? Never try to untie the knot. Are you free? Never try to get married.

28 Of course if you are actually married, there is no sin in that; and if a maid marries there is no sin in that.

* Reading ἡμᾶς with B D G, the Latin version, Origen, Chrysostom, etc., instead of ὑμᾶς.

Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth;

(At the same time those who marry will have outward trouble—and I would spare you
29 that.) I mean, brothers,—
the interval has been shortened;
so let those who have wives
live as if they had none,
30 let mourners live as if they were not mourning, let the joyful live as if they had no joy, let buyers live as if they had no hold on their goods,
31 let those who mix in the world live as if they were not engrossed in it, for the present phase of
32 things is passing away. I want you to be free from all anxieties.
The unmarried man is anxious about the Lord's affairs, how best
33 to satisfy the Lord; the married man is anxious about worldly affairs, how best to satisfy his wife —so he is torn in two directions.
34 The unmarried woman or the maid * is also anxious about the Lord's affairs, how to be consecrated, body and spirit; once married, she is anxious about worldly affairs, how best to satisfy her husband.
35 I am saying this in your own interests. Not that I want to restrict your freedom. It is only to secure decorum and concentration upon a life of devotion to the Lord.
36 At the same time if any man considers he is not behaving properly to the maid who is his spiritual bride, if his passions are strong and if it must be so, then let him do what he wants—let them be married; it is no sin for
37 him. But the man of firm purpose who has made up his mind, who instead of being forced against his will has determined to himself to keep his maid a spiritual bride—that man will be doing the right
38 thing. Thus both are right alike in marrying and in refraining from marriage, but he who does not marry will be found to have done better.
39 A woman is bound to her husband during his lifetime;

* Reading ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος with p^{15} B P, the Vulgate, etc.

but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER VIII

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edificth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at

but if he dies she is free to marry anyone she pleases—only it must be a Christian.

40 However, she is happier if she remains as she is; that is my opinion—and I suppose I have the Spirit of God as well as other people!

CHAPTER VIII

1 With regard to food that has been offered to idols. Here, of course, 'we all possess knowledge'! Knowledge puffs
2 up, love builds up. Whoever imagines he has attained to some degree of knowledge does not possess the true knowledge
3 yet; but if anyone loves God,
4 he is known by Him. Well then, with regard to food that has been offered to idols, I am quite aware that 'there is no such thing as an idol in the world' and that 'there is only
5 the one God.' (So-called gods there may be in heaven or on earth—as indeed there are plenty of them, both gods and
6 'lords'—but for us

there is one God, the Father,
from whom all comes,
and for whom we exist;
one Lord, Jesus Christ,
by whom all exists,
and by whom we exist.)

7 But remember, it is not everyone who has this 'knowledge.' Some who have hitherto been accustomed to idols eat the food as food which has been really offered to an idol, and so their weaker conscience is
8 contaminated. Now mere food will not bring us any nearer to God;

if we abstain we do not lose anything,
and if we eat we do not gain anything.

9 But see that the exercise of your right does not prove any stumbling-block to the weak.
10 Suppose anyone sees you, a person of enlightened mind, reclining at meat inside an idol's

meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he

temple; will that really 'fortify his weak conscience'? Will it not embolden him to violate his scruples of conscience by eating food that has been
11 offered to idols? He is ruined, this weak man, ruined by your 'enlightened mind,' this brother
12 for whose sake Christ died! By sinning against the brotherhood in this way and wounding their weaker consciences, you are
13 sinning against Christ. Therefore if food is any hindrance to my brother's welfare, sooner than injure him I will never eat flesh as long as I live, never!

CHAPTER IX

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the work I have accomplished
2 in the Lord? To other people I may be no apostle, but to you I am, for you are the seal set upon my apostleship in the
3 Lord. Here is my reply to my
4 inquisitors. Have we no right to eat and drink at the expense
5 of the churches? Have we no right to travel with a Christian wife, like the rest of the apostles, like the brothers of the Lord, like Cephas himself?
6 What! are we the only ones, myself and Barnabas, who are denied the right of abstaining from work for our living?
7 Does a soldier provide his own supplies? Does a man plant a vineyard without eating its produce? Does a shepherd get no drink from the milk of the
8 flock? Human arguments, you say? But does not Scrip-
9 ture urge the very same? It is written in the law of Moses, *You must not muzzle an ox when he is treading the grain.* Is God thinking here about cattle?
10 Or is he speaking purely for our sakes? Assuredly for our sakes. This word was written for us, because the ploughman

that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

needs to plough in hope, and the thresher to thresh in the hope of getting a share in the
11 crop. If we sowed you the seeds of spiritual good, is it a great matter if we reap your
12 worldly goods? If others share this right over you, why not we all the more? We did not avail ourselves of it, you say? No, we do not mind any privations if we can only avoid putting any obstacle in the way
13 of the gospel of Christ. Do you not know that as men who perform temple-rites get their food from the temple, and as attendants at the altar get their
14 share of the sacrifices, so the Lord's instructions were that those who proclaim the gospel are to get their living by the
15 gospel? Only, I have not availed myself of any of these rights, and I am not writing in order to secure any such provision for myself. I would die sooner than let anyone deprive me of this, my source of pride.
16 What I am proud of is not the mere preaching of the gospel; that I am constrained to do. Woe to me if I do not preach
17 the gospel! I get a reward if I do it of my own accord, whereas to do it otherwise is no more than for a steward to discharge
18 his trust. And my reward? This, that I can preach the gospel free of charge, that I can refrain from insisting on all my rights as a preacher of the
19 gospel. Why,
free as I am from all, I have made myself the slave of all,
to win over as many as I could.
20 To Jews I have become like a Jew,
to win over Jews;
to those under the Law I have become as one of themselves—
though I am not under the Law myself—
to win over those under the Law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER X

1 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written,

21 to those outside the Law I have become like one of themselves—
though I am under Christ's law, not outside God's Law—
to win over those outside the Law;
22 to the weak I have become as weak myself,
to win over the weak.
To all men I have become all things,
to save some by all and every means.
23 And I do it all for the sake of the gospel, to secure my own
24 share in it. Do you not know that in a race, though all run, only one man gains the prize? Run so as to win the prize.
25 Every athlete practises self-restraint all round; but while they do it to win a fading wreath, we do it for an un-
26 fading. Well, I run without swerving; I do not plant my
27 blows upon the empty air—no, I maul and master my body, in case, after preaching to other people, I am disqualified myself.

CHAPTER X

1 FOR I would have you know this, my brothers, that while our fathers all lived under the cloud, all crossed through
2 the sea, all were baptized into Moses by the cloud and by the
3 sea, all ate the same super-
4 natural food, and all drank the same supernatural drink (drinking from the supernatural Rock which accompanied them—and that Rock was Christ),
5 still with most of them God was not satisfied;
they were laid low in the desert.
6 Now this took place as a warning for us, to keep us from *craving* for evil as *they craved.*
7 And you must not be idolaters, like some of them; as it is written,

The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils:

the people sat down to eat and drink, and they rose up to make sport.

8 Nor must we commit immorality, as some of them did—and in a single day twenty-three
9 thousand of them fell. Nor must we presume upon the Lord as some of them did—only to be destroyed by ser-
10 pents. And you must not murmur, as some of them did—only to be destroyed by the
11 destroying angel. It all happened to them by way of warning for others, and it was written down for the purpose of instructing us whose lot has been cast in the closing hours
12 of the world. So let anyone who thinks he stands secure,
13 take care in case he falls. No temptation has waylaid you that is beyond man's power; trust God, he will never let you be tempted beyond what you can stand, but when temptation comes, he will provide the way out of it, so that you can bear up under it.

14 Shun idolatry, then, my be-
15 loved. I am speaking to sensible people: weigh my words for yourselves.

16 The cup of blessing, which we bless,
is that not participating in the blood of Christ?
The bread we break,
is that not participating in the body of Christ?

17 (for many as we are, we are one Bread, one Body, since we all partake of the one Bread).
18 Look at the rites of Israel. Do not those who eat the sacrifices
19 participate in the altar? Do I imply, you ask, that 'food offered to an idol has any meaning, or that an idol itself means
20 anything'? No, what I imply is that anything people sacrifice *is sacrificed to daemons, not to God.* And I do not want you to participate in daemons!
21 You cannot drink the cup of the Lord and also the cup of

ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI

1 Be ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

daemons; you cannot partake of the table of the Lord and also
22 of the table of daemons. *What! do we intend to rouse the Lord's jealousy?* Are we stronger than he is?
23 'All things are lawful'? Yes, but not all are good for us. 'All things are lawful'? Yes, but not all are edifying.
24 Each of us must consult his neighbour's interests, not his
25 own. Eat any food that has been sold in the market, instead of letting scruples of conscience oblige you to ask any
26 questions about it; *the earth and all its contents belong to the*
27 *Lord.* When an unbeliever invites you to dinner and you agree to go, eat whatever is put before you, instead of letting scruples of conscience induce you to ask any questions about
28 it. But if someone tells you, 'This was sacrificial meat,' then do not eat it; you must consider the man who told you, and also take conscience
29 into account—his conscience, I mean, not your own; for why should one's own freedom be called in question by someone
30 else's conscience? If one partakes of food after saying a blessing over it, why should one be denounced for eating what one has given thanks to
31 God for? So whether you eat or drink, or whatever you do, let it be all done for the glory
32 of God. Put no stumbling-block in the way of Jews or Greeks or the church of God.
33 Such is my own rule, to satisfy all men in all points, aiming not at my own advantage but at the advantage of the greater number—at their salvation.

CHAPTER XI

1 Copy me, as I copy
2 Christ. I commend you for always bearing me in mind and for maintaining the traditions I passed on to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye

3 But I would like you to understand this: Christ is the head of every man, man is the head of woman, and God
4 is the head of Christ. Any man who prays or prophesies with a veil on his head dis-
5 honours his head, while any woman who prays or prophesies without a veil on her head dishonours her head; she is no better than a shaven woman.
6 If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her
7 hair cut off or be shaven. Man does not require to have a veil on his head, for he represents *the likeness and supremacy of God;* but woman represents
8 the supremacy of man. (Man was not made from woman, woman was made from man;
9 and man was not created for woman, but woman for man.)
10 Therefore, in view of the angels, woman must wear a symbol of subjection on her head.
11 (Of course, in the Lord, woman does not exist apart from man, any more than man
12 apart from woman; for as woman was made from man, so man is now made from woman, while both, like all things, come from God.)
13 Judge for yourselves; is it proper for an unveiled woman to pray to God?
14 Surely nature herself teaches you that while long hair is disgraceful for a man, for a woman
15 long hair is a glory? Her hair
16 is given her as a covering. If anyone presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God.
17 But in giving you the following injunction I cannot commend you; for you are the worse, not the better, for as-
18 sembling together. First of all,

come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we in your church-meetings I am told that cliques prevail. And 19 I partly believe it. There must be parties among you, if genuine Christians are to be 20 recognized. But this makes it impossible for you to eat the 'Lord's' supper when you hold 21 your gatherings. As you eat, everyone takes his own supper; one goes hungry while another 22 gets drunk. What! have you no houses to eat and drink in? Do you think you can show disrespect to the church of God and put the poor to shame? What can I say to you? Com- 23 mend you? Not for this. I passed on to you what I received from the Lord himself, namely, that on the night he was betrayed the Lord Jesus 24 took a loaf, and after thanking God he broke it, saying, 'This means my body broken * for you; do this in memory of me.' 25 In the same way he took the cup after supper, saying, 'This cup means the new *covenant* ratified *by* my *blood*; as often as you drink it, do it in memory 26 of me.' For as often as you eat this loaf and drink this cup, you proclaim the Lord's death 27 until he comes. Hence anyone who eats the loaf or drinks the cup of the Lord carelessly, will have to answer for a sin against the body and the blood of the 28 Lord. Let a man test himself; then he can eat from the loaf 29 and drink from the cup. For he who eats and drinks without a proper sense of the Body, eats and drinks to his own condem- 30 nation. That is why many of you are ill and infirm, and a 31 number even dead. If we only judged our own lives truly, we would not come under the 32 Lord's judgment. As it is, we are

* Von Soden brackets κλώμενον, but it must be read with ℵ^{c} C^{3}, two correctors of D (which originally read θρυπτόμενον), G, the Old Latin and Syriac Vulgate, Chrysostom, etc. If it is a gloss, it is a correct one, unless the Lucan διδόμενον be preferred.

are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER XII

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the

chastened when we are judged by him, so that we may not be condemned along with the
33 world. Well then, my brothers, when you gather for a meal, wait
34 for one another; and if anyone is hungry let him eat at home. You must not gather, only to incur condemnation. I will give you my instructions upon the other matters when I come.

CHAPTER XII

1 But I want you to understand about spiritual gifts, brothers.

2 You know when you were pagans, how your impulses led you to dumb idols;

3 so I tell you now, that no one is speaking in the Spirit of God when he cries,
'Cursed be Jesus,'
and that no one can say,
'Jesus is Lord,'
except in the holy Spirit.

4 There are varieties of talents,
but the same Spirit;
5 varieties of service,
but the same Lord;
6 varieties of effect,
but the same God who effects everything in everyone.

7 Each receives his manifestation of the Spirit for the common good.

8 One man is granted words of wisdom by the Spirit, another words of knowledge by
9 the same Spirit; one man in the same Spirit has the gift of faith, another in the one Spirit
10 has gifts of healing; one has prophecy, another the gift of distinguishing spirits, another the gift of 'tongues' in their variety, another the gift of interpreting 'tongues.'

11 But all these effects are produced by one and the same Spirit, apportioning them severally to each individual as he pleases.

12 As the human body is one and has many members, all the

members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

members of the body forming one body for all their number,
13 so is it with Christ. For by one Spirit we have all been baptized into one Body, Jews or Greeks, slaves or freemen; we have all been imbued with
14 one Spirit. Why, even the body consists not of one mem-
15 ber but of many. If the foot were to say, 'Because I am not the hand, I do not belong to the body,' that does not make it no
16 part of the body. If the ear were to say, 'Because I am not the eye, I do not belong to the body,' that does not make it no
17 part of the body. If the body were all eye, where would hearing be? If the body were all ear, where would smell be?
18 As it is, God has set the members in the body, each as it
19 pleased him. If they all made up one member, what would
20 become of the body? As it is, there are many members and
21 one body. The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.'
22 Quite the contrary. We cannot do without those very members of the body which are
23 considered rather delicate, just as the parts we consider rather dishonourable are the very parts we invest with special honour; our indecorous parts get a special care and attention
24 which does not need to be paid to our more decorous parts. Yes, God has tempered the body together, with a special dignity for the inferior parts,
25 so that there may be no disunion in the body, but that the various members should have a common concern for one an-
26 other. Thus

if one member suffers,
all the members share its suffering;
if one member is honoured,
all the members share its honour.

27 Now you are Christ's Body, and severally members of it.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER XIII

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

28 That is to say, God has set people within the church to be first of all apostles, secondly prophets, thirdly teachers, then workers of miracles, then healers, helpers, administrators, and speakers in 'tongues' of
29 various kinds. Are all apostles? Are all prophets? Are all teachers? Are all workers
30 of miracles? Are all endowed with the gifts of healing? Are all able to speak in 'tongues'?
31 Are all able to interpret? Set your hearts on the higher talents. And yet I will go on to show you a still higher path. Thus.

CHAPTER XIII

1 I may speak with the tongues of men and of angels, but if I have no love,
I am a noisy gong or a clanging cymbal;
2 I may prophesy, fathom all mysteries and secret lore,
I may have such absolute faith that I can move hills from their place,
but if I have no love,
I count for nothing;
3 I may distribute all I possess in charity,
I may give up my body to be burnt,
but if I have no love,
I make nothing of it.
4 Love is very patient, very kind.
Love knows no jealousy; love makes no parade, gives itself
5 no airs, is never rude, never selfish, never irritated, *never resentful;*
6 love is never glad when others go wrong, love is
7 gladdened by goodness, always slow to expose, always eager to believe the best, always
8 hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues,' they will cease; as for knowledge, it will
9 be superseded. For we only know bit by bit, and we only
10 prophesy bit by bit; but when

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV

1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

the perfect comes, the imper-
11 fect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

12 At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood.

13 Thus 'faith and hope and love last on, these three,' but the greatest of all is love.

CHAPTER XIV

1 Make love your aim and then set your heart on the spiritual gifts—especially upon pro-
2 phecy. For he who speaks in a 'tongue' addresses God not men; no one understands him; he is talking of divine secrets in
3 the Spirit. On the other hand he who prophesies addresses men in words that edify, encourage,
4 and console them. He who speaks in a 'tongue' edifies himself, whereas he who prophesies edifies the church.
5 Now I would like you all to speak with 'tongues,' but I would prefer you to prophesy. The man who prophesies is higher than the man who speaks with 'tongues'—unless indeed the latter interprets, so that the church may get edi-
6 fication. Suppose now I were to come to you speaking with 'tongues,' my brothers; what good could I do you, unless I had some revelation or knowledge or prophecy or teaching
7 to lay before you? Inanimate instruments, such as the flute or the harp, may give a sound, but if no intervals occur in their music, how can one make out the air that is being played
8 either on flute or on harp? If

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will

the trumpet sounds indistinct, who will get ready for the fray?

9 Well, it is the same with yourselves. Unless your tongue utters language that is readily understood, how can people make out what you say? You will be pouring words into the
10 empty air! There are ever so many kinds of language in the world, every one of them mean-
11 ing something. Well, unless I understand the meaning of what is said to me, I shall appear to the speaker to be talking gibberish, and to my mind he will be talking gibberish
12 himself. So with yourselves; since your heart is set on possessing 'spirits,' make the edification of the church your aim
13 in this desire to excel. Thus a man who speaks in a 'tongue' must pray for the gift of inter-
14 preting it. For if I pray with a 'tongue,' my spirit prays, no doubt, but my mind is no use
15 to anyone. Very well then, I will pray in the Spirit, but I will also pray with my mind; I will sing praise in the Spirit, but I will also sing praise with my mind.

16 Otherwise, suppose you are blessing God in the Spirit, how is the outsider to say 'Amen' to your thanksgiving? The man does not understand
17 what you are saying! Your thanksgiving may be all right, but then—the other man is not edified!

18 Thank God, I speak in 'tongues' more than any of
19 you; but in church I would rather say five words with my own mind for the instruction of other people than ten thousand words in a 'tongue.'

20 Brothers, do not be children in the sphere of intelligence; in evil be mere infants, but be
21 mature in your intelligence. It is written in the Law, *By men of alien tongues and by the lips of aliens I will speak to this People; but* even so, *they will*

they not hear me, saith the Lord.
22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.
23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?
24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:
25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.
26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.
28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
29 Let the prophets speak two or three, and let the other judge.
30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.
31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
32 And the spirits of the prophets are subject to the prophets.
33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.
34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under *not listen* to me, saith the Lord.
22 Thus 'tongues' are intended as a sign, not for believers but for unbelievers; whereas prophesying is meant for believers, not for unbelievers.
23 Hence if at a gathering of the whole church everybody speaks with 'tongues,' and if outsiders or unbelievers come in, will they not say you are insane?
24 Whereas, if everybody prophesies, and some unbeliever or outsider comes in, he is exposed by all, brought to book
25 by all; the secrets of his heart are brought to light, and so, falling on his face, *he will worship God*, declaring, '*God is really among you.*'
26 Very well then, brothers; when you meet together, each contributes something—a song of praise, a lesson, a revelation, a 'tongue,' an interpretation? Good, but let everything be for
27 edification. As for speaking in a 'tongue,' let only two or at most three speak at one meeting, and that in turn. Also, let
28 someone interpret; if there is no interpreter, let the speaker keep quiet in church and ad-
29 dress himself and God. Let only two or three prophets speak, while the rest exercise their judgment upon what is
30 said. Should a revelation come to one who is seated, the first
31 speaker must be quiet. You can all prophesy quite well, one after another, so as to let all learn and all be encouraged.
32 Prophets can control their own
33 prophetic spirits, for God is a God not of disorder but of harmony.* If anyone considers himself a prophet or gifted with the Spirit, let him understand that what I write to you is a
38 command of the Lord. Anyone who disregards this will be himself disregarded.
39 To sum up, my brothers. Set

* Transposing vers. 33*b*–36 to the end of the chapter, in order to preserve the sequence of thought. There is some early textual evidence for reading 34–35 after 40.

obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER XV

1 MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which

your heart on the prophetic gift, and do not put any check upon speaking in 'tongues';
40 but let everything be done decorously and in order.

33 As is the rule in all churches
34 of the saints, women must keep quiet at gatherings of the church. They are not allowed to speak; they must take a subordinate place, as the Law
35 enjoins. If they want any information, let them ask their husbands at home; it is disgraceful for a woman to speak
36 in church. You challenge this rule? Pray, did God's word start from you? Are you the only people it has reached?

CHAPTER XV

1 Now, brothers, I would have you know the gospel I once preached to you, the gospel you received, the gospel in which you have your footing,
2 the gospel by which you are saved—provided you adhere to my statement of it—unless indeed your faith was all haphazard.

3 First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins as the scrip-
4 tures had said, that he was buried, that he rose on the third day as the scriptures had
5 said, and that he was seen by Cephas, then by the twelve;
6 after that, he was seen by over five hundred brothers all at once, the majority of whom survive to this day, though
7 some have died; after that, he was seen by James, then by all
8 the apostles, and finally he was seen by myself, by this so-called 'abortion' of an apostle.
9 For I am the very least of the apostles, unfit to bear the name of apostle, since I persecuted
10 the church of God. But by God's grace I am what I am. The grace he showed me did not

was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith

go for nothing; no, I have done far more work than all of them—though it was not I but
11 God's grace at my side. At any rate, whether I or they have done most, such is what we preach, such is what you believed.

12 Now if we preach that Christ rose from the dead, how can certain individuals among you assert that 'there is no such thing as a resurrection of the
13 dead'? If 'there is no such thing as a resurrection from the dead,' then even Christ did not
14 rise; and if Christ did not rise, then our preaching has gone for nothing, and your faith has
15 gone for nothing too. Besides, we are detected bearing false witness to God by affirming of him that he raised Christ—whom he did not raise, if after
16 all dead men never rise. For if dead men never rise, Christ
17 did not rise either; and if Christ did not rise, your faith is futile, you are still in your
18 sins. More than that: those who have slept the sleep of death in Christ have perished
19 after all. Ah, if in this life we have nothing but a mere hope in Christ, we are of all men to
20 be pitied most! But it is not so! Christ did rise from the dead, he was the first to be reaped of those who sleep in death.

21 For since death came by man, by man came also resurrection
22 from the dead; as all die in Adam, so shall all be made alive in Christ.

23 But each in his own division:—Christ the first to be reaped; after that, all who belong to
24 Christ, at his arrival. Then comes the end, when he hands over his royal power to God the Father, after putting down all other rulers, all other au-
25 thorities and powers. For he must reign until all his *foes are*
26 *put under* his *feet*. (Death is the
27 last foe to be put down.) For *God has put everything under his*

all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun.

feet. When it is said that *everything* has been put under him, plainly that excludes Him who
28 put everything under him; and when everything is put under him, then the Son himself will be put under Him who put everything under him, so that God may be everything to everyone.

29 Otherwise, if there is no such thing as a resurrection, what is the meaning of people getting baptized on behalf of their dead? If dead men do not rise at all, why do people get bap-
30 tized on their behalf? Yes, and why am I myself in danger
31 every hour? (Not a day but I am at death's door! I swear it by my pride in you, brothers, through Christ Jesus our Lord.)
32 What would it avail me that, humanly speaking, I 'fought with wild beasts' at Ephesus? If dead men do not rise, *let us eat and drink, for we will be dead to-morrow!*

33 Make no mistake about this: 'bad company is the ruin of
34 good character.' Get back to your sober senses and avoid sin, for some of you—and I say this to your shame—some of you are insensible to God.

35 But, someone will ask, 'How do the dead rise? What kind of body have they when they
36 come?' Foolish man! What you sow never comes to life
37 unless it dies. And what you sow is not the body that is to be; it is a mere grain of wheat, for example, or some other seed.
38 God gives it a body as he pleases, gives each kind of seed
39 a body of its own. Flesh is not all the same; there is human flesh, there is flesh of beasts, flesh of birds, and flesh of fish.
40 There are heavenly bodies and also earthly bodies, but the splendour of the heavenly is one thing and the splendour of
41 the earthly is another. There is a splendour of the sun and a

and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

splendour of the moon and a splendour of the stars—for one star differs from another in
42 splendour. So with the resurrection of the dead:
what is sown is mortal,
what rises is immortal;
43 sown inglorious,
it rises in glory;
sown in weakness,
it rises in power;
44 sown an animate body,
it rises a spiritual body.
As there is an animate body, so
45 there is a spiritual body. Thus it is written,
'*The* first *man*, Adam,
became an animate being,
the last Adam a life-giving Spirit';
46 but the animate, not the spiritual, comes first,
and only then the spiritual.
47 *Man* the first *is from the earth, material;* Man the second is from heaven.
48 As Man the material is, so are the material;
as Man the heavenly is, so are the heavenly.
49 Thus, as we have borne the likeness of material Man, so we are to bear * the likeness of the heavenly Man.
50 I tell you this, my brothers, flesh and blood cannot inherit the Realm of God, nor can the perishing inherit the imperish-
51 able. Here is a secret truth for you: not all of us are to die, but all of us are to be changed
52 —changed in a moment, in the twinkling of an eye, at the last trumpet-call. The trumpet will sound, the dead will rise imperishable, and we shall be
53 changed. For this perishing body must be invested with the imperishable, and this mortal body invested with immortal-
54 ity; and when this mortal body has been invested with immortality,† then the saying

* Reading φορέσομεν with B 181 arm aeth, etc., instead of the strongly supported φορέσωμεν.

† Omitting τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καί with ℵ* C* and most of the versions. The phrase was probably inserted for the sake of completing the parallel.

Death is swallowed up in victory.
55 O death, where *is* thy sting?
O grave, where *is* thy victory?
56 The sting of death *is* sin; and the strength of sin *is* the law.
57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

of Scripture will be realized,
Death is swallowed up in victory.
55 *O Death, where is your victory? O Death, where is your sting?* *
57 The victory is ours, thank God! He makes it ours by our
58 Lord Jesus Christ. Well then, my beloved brothers, hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away.

* After this verse, the words "The sting of sin is death, and the strength of sin is the Law" have been added either as a gloss by some editor or perhaps as a marginal note by Paul himself.

CHAPTER XVI

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.
3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.
4 And if it be meet that I go also, they shall go with me.
5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.
7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.
8 But I will tarry at Ephesus until Pentecost.
9 For a great door and effectual is opened unto me, and *there are* many adversaries.
10 Now if Timotheus come, see that he may be with you without

CHAPTER XVI

1 With regard to the collection for the saints, you must carry out the same arrangements as I made for the
2 churches of Galatia. On the first day of the week let each of you put aside a sum from his weekly gains, so that the money may not have to be
3 collected when I come. On my arrival I will furnish credentials for those whom you select, and send them to convey your
4 bounty to Jerusalem; if the sum makes it worth my while to go too, they shall accom-
5 pany me. I mean to visit you after my tour in Macedonia, for I am going to make a tour
6 through Macedonia. The chances are, I shall spend some time with you, possibly even pass the winter with you, so that you may speed me forward on any journey that lies before me.
7 I do not care about seeing you at this moment merely in the by-going; my hope is to stay among you for some time, with
8 the Lord's permission. I am staying on for the present at
9 Ephesus till Pentecost, for I have wide opportunities here for active service—and there are many to thwart me.
10 If Timotheus arrives, see that you make him feel quite at

fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

home with you; he carries on the work of the Lord as I do.
11 So let no one disparage him. When he leaves to rejoin me, speed him cordially on his journey, for I am expecting him along with the other brothers.
12 As for our brother Apollos, I urged him to accompany the other brothers on a visit to you; he will come as soon as he has time, but for the present it is not the will of God that he should visit you.
13 Watch, stand firm in the faith, play the man, be strong!
14 Let all you do be done in love.
15 I ask this favour of you, my brothers. The household of Stephanas, you know, was the first to be reaped in Achaia, and they have laid themselves
16 out to serve the saints. Well, I want you to put yourselves under people like that, under everyone who sets his hand to the work.
17 I am glad that Stephanas and Fortunatus and Achaicus have arrived, for they have made up for your absence.
18 They refresh my spirit as they do your own. You should appreciate men like that.
19 The churches of Asia salute you. Aquila and Prisca, with the church that meets in their house, salute you warmly in
20 the Lord. All the brotherhood salutes you. Salute one another with a holy kiss.
21 I Paul write this salutation
22 with my own hand. 'If anyone has no love for the Lord, God's curse be on him! Maran
23 atha! * The grace of the Lord
24 Jesus be with you. My love be with you all in Christ Jesus.' [Amen.]

* An Aramaic phrase, probably meaning "Lord, come" (see Rev. xxii. 20).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

CHAPTER I

1 PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so

CHAPTER I

1 PAUL an apostle of Christ Jesus by the will of God, and brother Timotheus, to the church of God at Corinth as well as to all the saints through-
2 out the whole of Achaia: grace and peace to you from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort,
4 who comforts me in all my distress, so that I am able to comfort people who are in any distress by the comfort with which I myself am comforted
5 by God. For as the sufferings of Christ are abundant in my case, so my comfort is also
6 abundant through Christ. If I am in distress, it is in the interests of your comfort and salvation; if I am comforted, it is in the interests of your comfort, which is effective as it nerves you to endure the same suffer-
7 ings as I suffer myself. Hence my hope for you is well-founded, since I know that as you share the sufferings you share the comfort also.

8 Now I would like you to know about the distress which befell me in Asia, brothers. I was crushed, crushed far more than I could stand, so much so that I despaired even of life;
9 in fact I told myself it was the sentence of death. But that was to make me rely not on myself but on the God who
10 raises the dead; he rescued me

great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and

from so terrible a death, he rescues still, and I rely upon him for the hope that he will con-
11 tinue to rescue me. Let me have your co-operation in prayer, so that many a soul may render thanks to him on my behalf for the boon which many have been the means of him bestowing on myself.
12 My proud boast is the testimony of my conscience that holiness and godly sincerity, not worldly cunning but the grace of God, have marked my conduct in the outside world and in particular my relations
13 with you. You don't have to read between the lines of my letters; you can understand them. Yes, I trust you will understand the full meaning of
14 my letters as you have partly understood the meaning of my life, namely that I am your source of pride (as you are mine) on the Day of our Lord
15 Jesus. Relying on this I meant to visit you first, to let you
16 have a double delight; I intended to take you on my way to Macedonia, and to visit you again on my way back from Macedonia, so as to be sped by you on my journey to Judaea.
17 Such was my intention. Now, have I shown myself 'fickle'? When I propose some plan, do I propose it in a worldly way, ready to mean 'no' as well as
18 'yes'? By the good faith of God, my word to you was not
19 'yes and no'; for the Son of God, Jesus Christ, who was proclaimed among you by us (by myself and Silvanus and Timotheus) was not 'yes and no'—the divine 'yes' has at
20 last sounded in him, for in him is the 'yes' that affirms all the promises of God. Hence it is through him that we affirm our 'amen' in worship, to the glory
21 of God. And it is God who confirms me along with you in Christ, who consecrated me,
22 who stamped me with his seal

given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II

1 But I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

and gave me the Spirit as a
23 pledge in my heart. I call God to witness against my soul, it was to spare you that I refrained from revisiting Corinth
24 (Not that we lord it over your faith—no, we co-operate for your joy: you have a standing of your own in the faith.)

CHAPTER II

1 I decided I would not pay you another painful visit.

2 For if I pain you, then who is to give me pleasure?
None but the very people I am paining!

3 So the very reason I wrote was that I might not come only to be pained by those who ought to give me joy; I relied on you all, I felt sure that my joy would be a joy for every one of you.

4 For I wrote you in sore distress and misery of heart, with many a tear—not to pain you but to convince you of my love, my special love for you.

5 If a certain individual has been causing pain, he has been causing pain not so much to me as to all of you—at any rate (for I am not going to overstate the case) to a section
6 of you. This censure from the majority is severe enough for
7 the individual in question, so that instead of censuring you should now forgive him and comfort him, in case the man is overwhelmed by excessive remorse.

8 So I beg you to reinstate him in your love.

9 For my aim in writing was simply to test you, to see if you were absolutely obedient.

10 If you forgive the man, I forgive him too; anything I had to forgive him has been forgiven in the presence of
11 Christ for your sakes, in case Satan should take advantage of our position—for I know his manœuvres!

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER III

1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of

12 Well, when I reached Troas to preach the gospel of Christ, though I had a wide opportun-
13 ity in the Lord, my spirit could not rest, because I did not find Titus my brother there; so I said goodbye and went off to
14 Macedonia. Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere
15 by me. I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are
16 perishing, to the one a deadly fragrance that makes for death, to the other a vital fragrance that makes for life. And who
17 is qualified for this career? I am, for I am not like most, adulterating the word of God; like a man of sincerity, like a man of God, I speak the word in Christ before the very presence of God.

CHAPTER III

1 Am I beginning again to 'commend' myself? Do I need, like some people, to be commended by written certificates either to you or from you?
2 Why, you are my certificate yourselves, written on my heart, recognized and read by
3 all men; you make it obvious that you are a letter of Christ which I have been employed to inscribe, *written* not with ink but with the Spirit of the living God, not *on tablets of stone* but *on tablets of the human heart.*
4 Such is the confidence I possess through Christ in my service of
5 God. It is not that I am personally qualified to form any judgment by myself; my qualifications come from God,
6 and he has further qualified me to be the minister of a new covenant—a covenant not of written law but of spirit; for the written law kills but the
7 Spirit makes alive. Now if the

death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

administration of death which was engraved in letters of stone; was invested with glory—so much so, that the children of Israel could not gaze at the face of *Moses* on account of *the dazzling glory* that was fading from *his face;* surely the administration of the Spirit must be invested with still greater glory. If there was glory in the administration that condemned, then the administration that acquits abounds far more in glory (indeed, in view of the transcendent glory, *what was glorious has thus* no *glory* at all); if what faded had its glory, then what lasts will be invested with far greater glory. Such being my hope then, I am quite frank and open—not like *Moses*, who *used to hang a veil over his face* to keep the children of Israel from gazing at the last rays of a fading glory. Besides, their minds were dulled, for to this very day, when the Old Testament is read aloud, the same veil hangs. Veiled from them the fact that the glory fades in Christ! Yes, down to this day, whenever Moses is read aloud, the veil rests on their heart; though *whenever they turn to the Lord, the veil is removed.* (The Lord means the Spirit, and wherever the Spirit of the Lord is, there is open freedom.) But we all mirror *the glory of the Lord* with face unveiled, and so we are being transformed into the same likeness as himself, passing from one glory to another—for this comes of the Lord the Spirit.

CHAPTER IV

1 THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth

CHAPTER IV

1 HENCE, as I hold this ministry by God's mercy to me, I never
2 lose heart in it; I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the word of God; I state the truth openly and so commend

commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

myself to every man's conscience
3 before God. Even if my gospel
is veiled, it is only veiled in the
4 case of the perishing; there the
god of this world has blinded
the minds of unbelievers, to
prevent them seeing the light
thrown by the gospel of the
glory of Christ, who is the like-
5 ness of God. (It is Christ
Jesus as Lord, not myself, that
I proclaim; I am simply a
servant of yours for Jesus'
sake.)
6 For God who said, "Light
shall shine out of darkness,"
has shone within my heart
to illuminate men with the
knowledge of God's glory in
the face of Christ.
7 But I possess this treasure in
a frail vessel of earth, to show
that the transcending power
belongs to God, not to myself;
8 on every side I am harried but
not hemmed in, perplexed but
9 not despairing, persecuted but
not abandoned, struck down
but not destroyed—
10 wherever I go, I am being
killed in the body as Je-
sus was,
so that the life of Jesus
may come out in my
body:
11 every day of my life I am
being given over to
death for Jesus' sake,
so that the life of Jesus
may come out within
my mortal flesh.
12 In me then death is active,
13 in you life. But since our
spirit of faith is the same, there-
fore—as it is written *I believed
and so I spoke*—I too believe
14 and so I speak, sure that He
who raised the Lord Jesus will
raise me too with Jesus and
set me at your side in his pres-
15 ence. It is all in your interests,
so that the more grace abounds,
the more thanksgiving may
rise and redound to the glory
16 of God. Hence I never lose
heart; though my outward
man decays, my inner man is

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V

1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

17 renewed day after day. The slight trouble of the passing
hour * results in a solid glory
18 past all comparison, for those of us whose eyes are on the unseen, not on the seen; for the seen is transient, the unseen eternal.

* Omitting ἡμῶν.

CHAPTER V

1 I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in
2 the heavens. It makes me sigh indeed, this yearning to be under the cover of my heav-
3 enly habitation, since I am sure that once so covered I shall not be 'naked' at the hour of
4 death. I do sigh within this tent of mine with heavy anxiety—not that I want to be stripped, no, but to be under the cover of the other, to have my mortal element absorbed by
5 life. I am prepared for this change by God, who has given me the Spirit as its pledge and instalment.

6 Come what may, then, I am confident;

I know that while I reside in the body I am away from
7 the Lord (for I have to lead my life in faith, without seeing
8 him): and in this confidence I would fain get away from the body and reside with the Lord.

9 Hence also I am eager to satisfy him, whether in the
10 body or away from it; for we have all to appear without disguise before the tribunal of Christ, each to be requited for what he has done with his body, well or ill.

11 If I 'appeal to the interests of men,' then, it is with the fear of the Lord before my mind. What I am is plain to God without disguise, plain also, I trust, to your own con-

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAPTER VI

1 We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the

12 science. This is not 'recommending myself to you again'; it is giving you an incentive to be proud of me, which you can use against men who are proud of externals instead of the
13 inward reality. 'I am beside myself,' am I? Well, that is between myself and God. I am 'sane,' am I? Well, that is
14 in your interests; for I am controlled by the love of Christ, convinced that as One has died
15 for all, then all have died, and that he died for all in order to have the living live no longer for themselves but for him who
16 died and rose for them. Once convinced of this, then, I estimate no one by what is external; even though I once estimated Christ by what is external, I no longer estimate
17 him thus. There is a new creation whenever a man comes to be in Christ; what is old is
18 gone, the new has come. It is all the doing of the God who has reconciled me to himself through Christ and has permitted me to be a minister
19 of his reconciliation. For in Christ God reconciled the world to himself instead of counting men's trespasses against them; and he entrusted me with the message of his reconciliation.
20 So I am an envoy for Christ, God appealing by me, as it were—be reconciled to God, I entreat you on behalf of Christ.
21 For our sakes He made him to be sin who himself knew nothing of sin, so that in him we might become the righteousness of God.

CHAPTER VI

1 I APPEAL to you too, as a worker with God, do not receive
2 the grace of God in vain. (He saith,

I have heard you in the time of favour,
and helped you on the day of salvation.

accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate,

Well, here is *the time of favour,*
3 here is *the day of salvation.*) I put no obstacle in the path of any, so that my ministry may
4 not be discredited; I prove myself at all points a true minister of God, by great endurance, by suffering, by troubles,
5 by calamities, by lashes, by imprisonment; mobbed, toil-
6 ing, sleepless, starving; with innocence, insight, patience, kindness, the holy Spirit, un-
7 affected love, true words, the power of God; with the weapons of integrity for attack
8 or for defence, amid honour and dishonour, amid evil report and good report, an 'impostor'
9 but honest, 'unknown' but well-known, *dying* but here I am *alive, chastened but not*
10 *killed,* grieved but always glad, a 'pauper,' but the means of wealth to many, without a penny but possessed of all.
11 O Corinthians, I am keeping nothing back from you; my *heart is wide open* for you.
12 'Restraint'?—that lies with
13 you, not me. A fair exchange now, as the children say! Open your hearts wide to me.
14 [Keep out of all incongruous ties with unbelievers.
What have righteousness and iniquity in common,
or how can light associate with darkness?
15 What harmony can there be between Christ and Beliar,
or what business has a believer with an unbeliever?
16 What compact can there be between God's temple and idols?
For we are the temple of the living God—as God has said,
I will dwell and move among them,
I will be their God and they shall be my people.
17 Therefore *come away from them,*
separate, saith the Lord,

saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII

1 HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye

touch not what is unclean:
then I will receive you,
18 *I will be a Father* to you,
and you shall be *my sons and daughters,*
saith the Lord almighty.

CHAPTER VII

1 As these great promises are ours, beloved, let us cleanse ourselves from everything that contaminates either flesh or spirit; let us be fully consecrated by reverence for God.]*
2 Make a place for me in your hearts; I have wronged no one, ruined no one, taken advantage of no one.
3 I am not saying this to condemn you. Condemn you? Why, I repeat, you are in my very heart, and you will be there in death and life alike.
4 I have absolute confidence in you, I am indeed proud of you, you are a perfect comfort to me, I am overflowing with delight, for all the trouble I
5 have to bear. For I got no relief from the strain of things, even when I reached Macedonia; it was trouble at every turn, wrangling all round me,
6 fears in my own mind. But the God who comforts the dejected comforted me by the
7 arrival of Titus. Yes, and by more than his arrival, by the comfort which you had been to him; for he gave me such a report of how you longed for me, how sorry you were, and how eagerly you took my part, that it added to my delight.
8 In fact, if I did pain you by that letter, I do not regret it. I did regret it when I discovered † that my letter had pained you even for the time
9 being, but I am glad now—not glad that you were pained but glad that your pain induced

* This bracketed paragraph (vi. 14–vii. 1) belongs to some other part of Paul's correspondence with the Corinthian church.

† Reading βλέπων with the Vulgate, which "alone has preserved the true reading, ω being read as ω" (Hort).

were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

you to repent. For you were pained as God meant you to be pained, and so you got no
10 harm from what I did; the pain God is allowed to guide ends in a saving repentance never to be regretted, whereas the world's pain ends in death.
11 See what this pain divine has done for you, how serious it has made you, how keen to clear yourselves, how indignant, how alarmed, how eager for me, how determined, how relentless! You have shown in every way that you were
12 honest in the business. So my letter was written to you, not on account of the offender nor for the sake of the injured party, but in order to let you realize before God how seriously you do care for me.
13 That is what comforts me. And over and above my personal comfort, I was specially delighted at the delight of Titus. You have all set his
14 mind at rest. I told him of my pride in you, and I have not been disappointed. No, just as all I have had to say to you has been true, so all I said about you to Titus, all my pride in you, has also proved
15 true. His own heart goes out to you all the more when he remembers how you all obeyed him, and how you received him with reverence and trembling.
16 I am glad to have full confidence in you.

CHAPTER VIII

1 MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

CHAPTER VIII

1 Now, brothers, I have to tell you about the grace God has given to the churches of Macedonia.
2 Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood
3 of rich generosity; I can testify that up to their means, aye and beyond their means,
4 they have given—begging me

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

of their own accord, most urgently, for the favour of contributing to the support of the
5 saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they put themselves
6 at my disposal. This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who
7 started it. Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us *—do come to the front in this gracious enterprise as well.
8 I am not issuing any orders, only using the zeal of others to prove how sterling your own
9 love is. (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you
10 might be rich.) But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do any-
11 thing. Now, carry it through, so that your readiness to take it up may be equalled by the way you carry it through—so
12 far as your means allow. If only one is ready to give according to his means it is acceptable; he is not asked to give what he has not got.
13 This does not mean that other people are to be relieved and
14 you to suffer: it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack.
15 Thus it is to give and take—as it is written,

He who got much had nothing over,
and he who got little had not too little.

* Reading ἐξ ἡμῶν ἐν ἡμῖν with ℵ C D G, almost all the evidence of the Latin and Syriac versions, etc.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren,

16 Thanks be to God who has inspired Titus with an interest in you equal to
17 my own; he has indeed responded to my request, but he is off to you by his own choice, so keen is
18 his interest in you. Along with him I am sending that brother whose services to the gospel are praised by
19 all the churches; besides, he has been appointed by the churches to travel with me on the business of administering this fund to the glory of the Lord. His appointment has my
20 full consent, for I want to take precautions against any risk of suspicion in connection with the adminis-
21 tration of this charity; I aim at being above reproach not only from God but
22 also from men. Along with them I am also sending our brother: I have had ample proof of his keen interest on many occasions, and it is specially keen on this occasion, as he has absolute
23 confidence in you. Titus is my colleague, he shares my work for you, and these brothers of mine are apostles of the church, a
24 credit to Christ. So let them have proof of how you can love, and of my reasons for being proud of you; it will be a proof read by the churches.

CHAPTER IX

1 Indeed it is quite superfluous for me to be writing to
2 you about this charitable service to the saints; I know how willing you are. I am proud of it. I have boasted of you to the Macedonians: "Achaia," I tell them, "was all ready last year." And your zeal has been a stimulus to the major-
3 ity of them. At the same time

lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

I am sending these brothers just in case my pride in you should prove an empty boast in this particular instance; I want you to be "all ready," as I have been
4 telling them that you would be, in case any Macedonians accompany me and find you are not ready—which would make me (not to speak of yourselves) ashamed of having been so sure.
5 That is why I have thought it necessary to ask these brothers to go on in advance and get your promised contribution ready in good time. I want it to be forthcoming as a generous gift, not as money wrung out of you.
6 Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest.
7 Everyone is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives
8 cheerfully. God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides
9 for any kind act to others; as it is written, *He scatters his gifts to the poor broadcast, his charity lasts for ever.*
10 He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it; he will increase
11 the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God;
12 for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to
13 God. This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.
15 Thanks *be* unto God for his unspeakable gift.

CHAPTER X

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:
2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war after the flesh:
4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.
8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
9 That I may not seem as if I would terrify you by letters.
10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.
11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

14 they are drawn to you and pray
for you, on account of the sur-
passing grace which God has
15 shown to you. Thanks be to
God for his unspeakable gift!

CHAPTER X

1 I APPEAL to you myself by
the gentleness and considera-
tion of Christ—the Paul who
is 'humble enough to your face
when he is with you, but out-
spoken enough when he gets
2 away from you.' I beg of you
that when I do come I may not
have to speak out and be per-
emptory; but my mind is
made up to tackle certain
people who have made up their
minds that I move on the low
3 level of the flesh. I do live
in the flesh, but I do not make
4 war as the flesh does; the
weapons of my warfare are not
weapons of the flesh, but divine-
ly strong to demolish fortresses
5 —I demolish theories and any
rampart thrown up to resist
the knowledge of God, I take
every project prisoner to make
6 it obey Christ, I am prepared
to court-martial anyone who
remains insubordinate, once
your submission is complete.
7 Look at this obvious fact.
So-and-so is perfectly sure he
'belongs to Christ'? Well
then, let him understand, on
second thoughts, that I 'be-
long to Christ' as much as he
8 does. Even supposing I were
to boast somewhat freely of my
authority (and the Lord gave it
to me for building you up, not
for demolishing you), I would
9 feel quite justified. But I am
not going to seem as if I were
'overawing you with a letter,'
10 so to speak. My oppo-
nent says, 'Paul's letters are
weighty and telling, but his
personality is weak and his
delivery is beneath contempt.'
11 Let him understand that I will
act when I arrive, as forcibly
as I express myself by letter

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI

1 WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which

12 when I am absent. I do not
venture to class myself or to
compare myself with certain
exalted individuals! They be-
long to the class of self-praisers;
while I limit myself to my own
sphere,* I compare myself with
13 my own standards, and so my
boasting never goes beyond the
limit—it is determined by the
limits of the sphere marked out
for me by God. That sphere
stretches to include yourselves.
14 I am not overstepping the
limit, as if you lay beyond my
sphere; I was the very first to
reach you with the gospel of
15 Christ. I do not boast beyond
my limits in a sphere where
other men have done the work;
my hope rather is that the
growth of your faith will allow
me to enlarge the range of my
16 appointed sphere and preach
the gospel in the lands that lie
beyond you, instead of boasting
within another's province over
work that is already done.
17 However, *let him who boasts*
18 *boast of the Lord*; for it is not
the self-praiser with his own
recommendations who is ac-
cepted, it is the man whom the
Lord recommends.

* Omitting οὐ συνιοῦσιν· ἡμεῖς δὲ with D*, etc.

CHAPTER XI

1 I WISH you would put up
with a little 'folly' from me.
2 Do put up with me, for I
feel a divine jealousy on your
behalf. I betrothed you as a
chaste maiden to present you
3 to your one husband Christ, but
I am afraid of your thoughts
getting seduced from a single
devotion to Christ, just as *the*
serpent beguiled Eve with his
4 cunning. You put up with it
all right, when some interloper
preaches a second Jesus (not
the Jesus I preached), or when
you are treated to a Spirit dif-
ferent from the Spirit you once
received, and to a different gos-

ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

pel from what I gave you.
5 Why not put up with me? I
hold I am not one whit inferior
6 to these precious 'apostles'! I
am no speaker, perhaps, but
knowledge I do possess; I
never failed to make myself
intelligible to you.
7 But perhaps I did wrong in
taking a humble place that you
might have a high one—I
mean, in preaching the gospel
8 of God to you for nothing! I
made a levy on other churches,
I took pay from them so as to
9 minister to you; even when I
ran short, during my stay with
you, I was no encumbrance to
anybody, for the brothers who
came from Macedonia supplied
my wants. Thus I kept my-
self, as I intend to keep my-
self, from being a burden to you
10 in any way. By the truth of
Christ within me, I am going to
make this my pride and boast
unchecked throughout the
11 regions of Achaia! Why? Be-
cause I do not love you? God
12 knows I do. No, I intend to go
on as I am doing, in order to
checkmate those who would
fain make out that in the apos-
tolate of which they boast they
work on the same terms as
13 I do. 'Apostles'? They are
spurious apostles, false work-
men—they are masquerading
14 as 'apostles of Christ.' No
wonder they do, for Satan him-
self masquerades as an angel
15 of light. So it is no surprise if
his ministers also masquerade
as ministers of righteousness.
Their doom will answer to their
deeds.
16 I repeat, no one is to think
me a fool; but even so, pray
bear with me, fool as I am,
that I may have my little boast
17 as well as others! (What I am
now going to say is not inspired
by the Lord: I am in the rôle
of a 'fool,' now, on this business
18 of boasting. Since many boast
on the score of the flesh, I will
19 do the same.) You put up with

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the

fools so readily, you who know
20 so much! You put up with a man who assumes control of your souls, with a man who spends your money, with a man who dupes you, with a man who gives himself airs, with a man
21 who flies in your face. I am quite ashamed to say I was not equal to that sort of thing! But let them vaunt as they please, I am equal to them (mind, this is the rôle of a fool!).
22 Are they Hebrews? so am I. Israelites? so am I. Descended from Abraham? so
23 am I. Ministers of Christ? yes perhaps, but not as much as I am (I am mad to talk like this!), with all my labours, with all my lashes, with all my time in prison—a record longer far than theirs. I have been often at the point of death;
24 five times have I got forty lashes (all but one) from the
25 Jews, three times I have been beaten by the Romans, once pelted with stones, three times shipwrecked, adrift at sea for a
26 whole night and day; I have been often on my travels, I have been in danger from rivers and robbers, in danger from Jews and Gentiles, through dangers of town and of desert, through dangers on the sea, through dangers among false
27 brothers—through labour and hardship, through many a sleepless night, through hunger and thirst, starving many a
28 time, cold and ill-clad, and all the rest of it. And then there is the pressing business of each day, the care of all the
29 churches. Who is weak, and I do not feel his weakness? Whose faith is hurt, and I am not aglow with indignation?
30 If there is to be any boasting, I will boast of what I am weak
31 enough to suffer! The God and Father of the Lord Jesus, He who is blessed for ever, He knows I am telling the truth;
32 (At Damascus the ethnarch of

city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for

king Aretas had patrols out in the city of the Damascenes
33 to arrest me, but I was lowered in a basket from a loophole in the wall, and so managed to escape his clutches.)

CHAPTER XII

1 There is nothing to be gained by this sort of thing, but as I am obliged to boast, I will go on to visions and
2 revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven. In the body or out of the body? That I do
3 not know: God knows. I simply know that in the body or out of the body (God
4 knows which) this man was caught up to paradise and heard sacred secrets which no human lips can repeat.
5 Of an experience like that I am prepared to boast, but not of myself personally—not except as re-
6 gards my weaknesses. (If I did care to boast of other things, I would be no 'fool,' for I would have a true tale to tell; however, I abstain from that—I want no one to take me for more than he can see in me or make
7 out from me.) My wealth of visions might have puffed me up, so I was given a thorn in the flesh, an angel of Satan to rack me and keep me from being puffed up;
8 three times over I prayed the Lord to make it leave
9 me, but he told me, "It is enough for you to have my grace: it is in weakness that [my] power is fully felt." So I am proud to boast of all my weakness, and thus to have the power of Christ resting on
10 my life. It makes me satisfied, for Christ's sake, with weakness, insults, trouble, persecution, and calamity;

when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were 'inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

for I am strong just when I am weak.

11 Now this is playing the fool! But you forced me to it, instead of coming forward yourselves and vouching for me. That was what I deserved; for, 'nobody' as I am, I am not one whit inferior to these precious
12 'apostles.' You had all the miracles that mark an apostle done for you fully and patiently — miracles, wonders, and
13 deeds of power. Where were you inferior to the rest of the churches?—unless in this, that your apostle did not choose to make himself a burden to you. Pray pardon me this terrible
14 wrong! Here am I all ready to pay you my third visit. And I will not be a burden to you; I want yourselves and not your money. Children have not to put money by for their parents; that is what parents do for
15 their children. And for your souls I will gladly spend my all and be spent myself. Am I to be loved the less because I love you more than others?

16 But let that pass, you say; I was not a burden to you, no, but I was clever enough to dupe you with my tricks? Was I?
17 Did I make something out of you by any of my messengers?
18 I asked Titus to go, and with him I sent our brother. Titus did not make anything out of you, did he? And did not I act in the same spirit as he did? Did I not take the very same steps?

19 You think all this time I am defending myself to you? No, I am speaking in Christ before the presence of God, and speaking every word, beloved, in
20 order to build you up. For I am afraid I may perhaps come and find you are not what I could wish, while you may find I am not what you could wish; I am afraid of finding quarrels, jealousy, temper, rivalry, slanders, gossiping, arrogance, and
21 disorder—afraid that when I

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed,

CHAPTER XIII

1 THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to youward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification and not to destruction.

come back to you, my God may humiliate me before you, and I may have to mourn for many who sinned some time ago and yet have never repented of the impurity, the sexual vice, and the sensuality which they have practised.

CHAPTER XIII

1 THIS will be my third visit to you: *every case is to be decided on the evidence of two or of three*
2 *witnesses.* I warned you already, on my second visit, and I warn you now before I come, both you who sinned some time ago and the rest of you as well, that I will spare no one if I
3 come back. That will prove to you that I am indeed a spokesman of Christ. It is no weak Christ you have to do with, but
4 a Christ of power. For though he was crucified in his weakness, he lives by the power of God; and though I am weak as he was weak, you will find I am alive as he is alive by the
5 power of God. Put yourselves to the proof, not me; test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you
6 must be failures. But I trust you will find I am no failure,
7 and I pray to God that you may not go wrong — not to prove I am a success, that is not the point, but that you should come right, even if I
8 seemed to be a failure. (Fail or succeed, I cannot work against the truth but for it!)
9 I am glad to be weak if you are strong; mend your ways, that
10 is all I ask. I am writing thus to you in absence, so that when I do come I may not have to deal sharply with you; I have the Lord's authority for that, but he gave it to me for building you up, not for demolishing you.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

11 Now brothers, goodbye; mend your ways, listen to what I have told you, live in harmony, keep the peace; then the God of love and peace will be with you.

12 Salute one another with a
13 holy kiss. All the saints salute you.

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with you all.

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS

CHAPTER I

1 PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

CHAPTER I

1 PAUL an apostle—not appointed by men nor commissioned by any man but by Jesus Christ and God the Father who raised him from the
2 dead,—with all the brothers who are beside me, to the
3 churches of Galatia; grace and peace to you from God our Father and the Lord Jesus
4 Christ who gave himself for our sins to rescue us from the present evil world—by the will of
5 our God and Father, to whom be glory for ever and ever: Amen.
6 I am astonished you are hastily shifting like this, deserting Him who called you by Christ's grace and going over
7 to another gospel. It simply means that certain individuals are unsettling you; they want to distort the gospel of Christ.
8 Now even though it were myself or some angel from heaven, whoever preaches a gospel that contradicts the gospel I preached to you, God's curse
9 be on him! I have said it before and I now repeat it: whoever preaches a gospel to you that contradicts the gospel you have already received, God's curse be on him!
10 Now is that 'appealing to the interests of men' or of God? Trying to 'satisfy men'? Why, if I still tried to give satisfaction to human masters, I would be no servant
11 of Christ. No, brothers, I tell you the gospel that I preach is
12 not a human affair; no man put it into my hands, no man taught me what it meant, I had it by a revelation of Jesus

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

13 Christ. You know the story of my past career in Judaism; you know how furiously I
14 persecuted the church of God and harried it, and how I outstripped many of my own age and race in my special ardour for the ancestral traditions of my house.
15 But the God who had set me apart *from my very birth*
16 *called* me by his grace, and when he chose to reveal his Son to me, that I might preach him to the Gentiles, instead of consulting with
17 any human being, instead of going up to Jerusalem to see those who had been apostles before me, I went off at once to Arabia, and on my return I came back to Damascus.
18 Then, after three years, I went up to Jerusalem to make the acquaintance of Cephas. I stayed a fortnight with him.
19 I saw no other apostle, only James the brother of the Lord.
20 (I am writing you the sheer truth, I swear it before God!)
21 Then I went to the districts of Syria and of Cilicia.
22 Personally I was quite unknown to the Christian churches of Judaea;
23 they merely heard that 'our former persecutor is now preaching the faith he once harried,'
24 which made them praise God for me.

CHAPTER II

1 THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

CHAPTER II

1 THEN, fourteen years later, I went up to Jerusalem again, accompanied by Barnabas; I took Titus with me also.
2 (It was in consequence of a revelation that I went up at all.) I submitted the gospel I am in the habit of preaching to the Gentiles, submitting it privately to the authorities, to make sure that my course of

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage :

5 To whom we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me : God accepteth no man's person :) for they who seemed *to be somewhat* in conference added nothing to me :

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter ;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor ; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to

action would be and had been
3 sound. But even my companion Titus, Greek though he was, was not obliged to be cir-
4 cumcised. There were traitors of false brothers, who had crept in to spy out the freedom we enjoy in Christ Jesus ; they did aim at enslaving us again.
5 But we refused to yield for a single instant to their claims ; we were determined that the truth of the gospel should hold
6 good for you. Besides, the so-called ' authorities ' (it makes no difference to me what their status used to be—God pays no regard to the externals of men), these ' authorities ' had no additions to make to my
7 gospel. On the contrary, when they saw I had been entrusted with the gospel for the benefit of the uncircumcised, just as Peter had been
8 for the circumcised (for He who equipped Peter to be an apostle of the circumcised equipped me as well for the uncir-
9 cumcised), and when they recognized the grace I had been given, then the so-called ' pillars ' of the church, James and Cephas and John, gave myself and Barnabas the right hand of fellowship. Our sphere was to be the Gentiles, theirs the cir-
10 cumcised. Only, we were to ' remember the poor.' I was quite eager to do that myself.
11 But when Cephas came to Antioch, I opposed him to his face. The man stood self-
12 condemned. Before certain emissaries of James arrived, he ate along with the Gentile Christians ; but when they arrived, he began to draw back and hold aloof, because he was afraid of the circumcision
13 party. The rest of the Jewish Christians also played false along with him, so much so that even Barnabas was carried
14 away by their false play. But I saw they were swerving from

the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III

1 O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

the true line of the gospel; so I said to Cephas in presence of them all, "If you live like the Gentiles and not like the Jews, though you are a Jew yourself, why do you oblige the Gentiles
15 to become Jews?"—We may be Jews by birth and not
16 'Gentile sinners,' but since we know a man is justified simply by faith in Jesus Christ and not by doing what the Law commands, we ourselves have believed in Christ Jesus so as to get justified by faith in Christ and not by doing what the Law commands—for by doing what the Law commands *no*
17 *person shall be justified.* If it is discovered that in our quest for justification in Christ we are 'sinners' as well as the Gentiles, does that make Christ an
18 agent of sin? Never! I really convict myself of transgression when I rebuild what I
19 destroyed. For through the Law I died to the Law that
20 I might live for God; I have been crucified with Christ, and it is no longer I who live, Christ lives in me; the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself up for me.
21 I do not annul God's grace; but if righteousness comes by way of the Law, then indeed Christ's death was useless.

CHAPTER III

1 O SENSELESS Galatians, who has bewitched you—you who had Jesus Christ the crucified placarded before your
2 very eyes? I simply want to ask you one thing: did you receive the Spirit by doing what the Law commands or by believing the gos-
3 pel message? Are you such fools? Did you begin with the spirit only to end now with
4 the flesh? Have you had all that experience for nothing (if it has really gone for nothing)?

5 He therefore that ministereth
to you the Spirit, and worketh
miracles among you, *doeth he it*
by the works of the law, or by the
hearing of faith?

6 Even as Abraham believed
God, and it was accounted to him
for righteousness.

7 Know ye therefore that they
which are of faith, the same are
the children of Abraham.

8 And the scripture, foreseeing
that God would justify the
heathen through faith, preached
before the gospel unto Abraham,
saying, In thee shall all nations
be blessed.

9 So then they which be of faith
are blessed with faithful Abraham.

10 For as many as are of the
works of the law are under the
curse: for it is written, Cursed *is*
every one that continueth not in
all things which are written in the
book of the law to do them.

11 But that no man is justified
by the law in the sight of God, *it*
is evident: for, The just shall live
by faith.

12 And the law is not of faith:
but, The man that doeth them
shall live in them.

13 Christ hath redeemed us
from the curse of the law, being
made a curse for us: for it is
written, Cursed *is* every one that
hangeth on a tree:

14 That the blessing of Abra-
ham might come on the Gentiles
through Jesus Christ; that we
might receive the promise of the
Spirit through faith.

15 Brethren, I speak after the
manner of men; Though *it be*
but a man's covenant, yet *if it be*
confirmed, no man disannulleth,
or addeth thereto.

16 Now to Abraham and his
seed were the promises made.
He saith not, And to seeds, as of
many; but as of one, And to thy
seed, which is Christ.

17 And this I say, *that* the co-
venant, that was confirmed before
of God in Christ, the law, which
was four hundred and thirty years
after, cannot disannul, that it

5 When He supplies you with the
Spirit and works miracles
among you, is it because you do
what the Law commands or
because you believe the gospel
6 message? Why, it is as with
Abraham, *he had faith in God*
and that was counted to him as
7 *righteousness.* Well then, you
see that the real sons of Abra-
ham are those who rely on
8 faith. Besides, Scripture an-
ticipated God's justification
of the Gentiles by faith when it
announced the gospel before-
hand to Abraham in these
terms: *All nations shall be*
blessed in thee.
9 So that those who rely on
faith are blessed along with
10 believing Abraham. Whereas
a curse rests on all who
rely upon obedience to the
Law; for it is written, *Cursed is*
everyone who does not hold by all
that is written in the book of the
11 *law, to perform it.* And be-
cause no one is justified on the
score of the Law before God
(plainly, *the just shall live by*
12 *faith*,—and the Law is not
based on faith: no, *he who*
performs these things shall live
13 *by them*), Christ ransomed us
from the curse of the Law by
becoming accursed for us (for
it is written, *Cursed is everyone*
14 *who hangs on a gibbet*), that the
blessing of Abraham might
reach the Gentiles in Christ
Jesus, so that by faith we
might receive the promised
Spirit.
15 To take an illustration from
human life, my brothers. Once
a man's will is ratified, no one
else annuls it or adds a codicil
16 to it. Now the Promises were
made to Abraham *and to* his
offspring; it is not said, 'and to
your offsprings' in the plural,
but in the singular *and to your*
17 *offspring*—which is Christ. My
point is this: the Law which
arose four hundred and thirty
years later does not repeal a
will previously ratified by God,

should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

so as to cancel the Promise.
18 If the Inheritance is due to law, it ceases to be due to promise. Now it was by a promise that God bestowed it
19 on Abraham. Then what about the Law? Well, it was interpolated for the purpose of producing transgressions till such time as the Offspring arrived to whom the Promise was made; also, it was transmitted by means of angels through the
20 agency of an intermediary (an intermediary implies more than one party, but God is one).
21 Then the Law is contrary to God's Promises? Never! Had there been any law which had the power of producing life, righteousness would really have
22 been due to law, but Scripture has consigned all without exception to the custody of sin, in order that the promise due to faith in Jesus Christ might be given to those who have faith.
23 Before this faith came, we were confined by the Law and kept in custody, with the prospect of the faith that was to be
24 revealed; the Law thus held us as wards in discipline, till such time as Christ came, that we might be justified by faith.
25 But faith has come, and we are
26 wards no longer; you are all sons of God by your faith in
27 Christ Jesus (for all of you who had yourselves baptized into Christ have taken on the char-
28 acter of Christ). There is no room for Jew or Greek, there is no room for slave or freeman, there is no room for male and female; you are all one in
29 Christ Jesus. Now if you are Christ's, then you are Abraham's offspring; in virtue of the Promise, you are heirs.

CHAPTER IV

1 What I mean is this. As long as an heir is under age, there is no difference between him and a servant, though he is

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would

2 lord of all the property; he is
under guardians and trustees
till the time fixed by his father.
3 So with us. When we were
under age, we lived under the
thraldom of the Elemental
4 spirits of the world; but when
the time had fully expired, God
sent forth his Son, born of a
woman, born under the Law,
5 to ransom those who were un-
der the Law, that we might get
6 our sonship. It is because you
are sons that God has sent forth
the Spirit of his Son into your
hearts crying 'Abba! Father!'
7 So you are servant no longer
but son, and as son you are also
heir, all owing to God.
8 In those days, when you were
ignorant of God, you were in
servitude to gods who are really
9 no gods at all; but now that
you know God—or rather, are
known by God—how is it you
are turning back again to the
weakness and poverty of the
Elemental spirits? Why do
you want to be enslaved all
10 over again by them? You ob-
serve days and months and
11 festal seasons and years! Why,
you make me afraid I may
have spent my labour on you
12 for nothing! Do take my line,
brothers, I beg of you—just as
13 I once took yours. I have no
complaint against you; no, al-
though it was because of an
illness (you know) that I
preached the gospel to you on
14 my former visit, and though
my flesh was a trial to you, you
did not scoff at me nor spurn
me, you welcomed me like an
angel of God, like Christ Jesus.
15 You congratulated yourselves.
Now, what has become of all
that? (I can bear witness that
you would have torn out your
very eyes, if you could, and
16 given me them.) Am I your
enemy to-day, because I have
17 been honest with you? These
men make much of you—yes,
but for dishonest ends; they
want to debar you from us, so

exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

that you may make much of
18 them. Now it is fine for you
to be made much of honestly
and all the time—not simply
19 when I can be with you. O
my dear children, you with
whom I am in travail over
again till Christ be formed
20 within you, would that I
could be with you at this
moment, and alter my tone,
for I am at my wits' end about
21 you! Tell me, you who are
keen to be under the Law, will
you not listen to the Law?
22 Surely it is written in the Law
that Abraham had two sons,
one by the slave-woman and
23 one by the free-woman; but
while the son of the slave-
woman was born by the flesh,
the son of the free-woman was
24 born by the promise. Now
this is an allegory. The
women are two covenants.
One comes from mount Sinai,
bearing children for servi-
25 tude; that is Hagar, for mount
Sinai * is away in Arabia.
She corresponds to the pre-
sent Jerusalem, for the latter
is in servitude with her
26 children. But the Jerusalem
on high is free, and she
27 is 'our' mother. For it is
written,

Rejoice, O thou barren who
bearest not,
break into joy, thou who tra-
vailest not;
for the children of the desolate
woman are far more than
of the married.

28 Now you are the children of
the Promise, brothers, like
29 Isaac; but just as in the old
days the son born by the flesh
persecuted the son born by the
Spirit, so it is still to-day.
30 However, what does the scrip-
ture say? *Put away the slave-*
woman and her son, for the son
of the slave-woman shall not be
heir along with the son of the
31 free-woman. Hence we are

* Omitting Ἀγαρ as a gloss, with the Latin, Sahidic, and Ethiopic versions, ℵ C G, Origen, and many others.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V

1 STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one

children of no slave-woman, my brothers, but of the free-
1 woman,* with the freedom for which Christ set us free. Make a firm stand then, do not slip into any yoke of servitude.

CHAPTER V

2 HERE, listen to Paul! I tell you, if you get circumcised, Christ will be no use to you.
3 I insist on this again to every-one who gets circumcised, that he is obliged to carry out the
4 whole of the Law. You are for justification by the Law? Then you are done with Christ, you
5 have deserted grace, for it is by faith that 'we' wait in the Spirit for the righteousness we
6 hope for; in Christ Jesus cir-cumcision is not valid, neither is uncircumcision, but only
7 faith active in love. You were doing splendidly. Who was it that prevented you from obey-
8 ing the Truth? That sort of suasion does not come from
9 Him who called you! (A mor-sel of dough will leaven the
10 whole lump.) I feel persuaded in the Lord that you will not go wrong. But he who un-settles you will have to meet his doom, no matter who he is.
11 I am 'still preaching circum-cision myself,' am I? Then, brothers, why am I still being persecuted? And so the stum-bling-block of the cross has lost
12 its force, forsooth! O that those who are upsetting you would get themselves cas-trated!
13 Brothers, you were called to be free; only, do not make your freedom an opening for the flesh, but serve one another
14 in love. For the entire Law is summed up in one word, in *You must love your neighbour as*
15 *yourself* (whereas, if you snap

* Whether ἤ is read after τῇ ἐλευθερίᾳ or instead of τῇ, the opening words of 5¹ must be connected with the closing words of 4³¹. I think on the whole that this interpretation of the text, which is advocated by modern editors like Lightfoot and Zahn, has the best claim to be regarded as authentic; it goes back to Marcion and has the powerful support of the Latin version, of G, of Origen, Ambrosiaster, Jerome, and others.

another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER VI

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have

at each other and prey upon each other, take care in case
16 you destroy one another). I mean, lead the life of the Spirit; then you will never satisfy the passions of the flesh.
17 For the passion of the flesh is against the Spirit, and the passion of the Spirit against the flesh—the two are at issue, so that you are not free to do as
18 you please. If you are under the sway of the Spirit, you are
19 not under the Law. Now the deeds of the flesh are quite obvious, such as sexual vice,
20 impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy, temper, rivalry, fac-
21 tions, party-spirit, envy, [murder], drinking bouts, revelry, and the like; I tell you beforehand as I have told you already, that people who indulge in such practices will never in-
22 herit the Realm of God. But the harvest of the Spirit is love, joy, peace, good temper, kind-
23 liness, generosity, fidelity, gentleness, self-control:—there is no law against those who prac-
24 tise such things. Now those who belong to Christ * have crucified the flesh with its
25 emotions and passions. As we live by the Spirit, let us be
26 guided by the Spirit; let us have no vanity, no provoking, no envy of one another.

* Omitting Ἰησοῦ with D G, the Latin, Gothic, and Armenian versions, Marcion, Chrysostom, and others.

CHAPTER VI

1 Even if anyone is detected in some trespass, brothers, you are spiritual, you must set the offender right in a spirit of gentleness; let each of you look to himself, in case he too is
2 tempted. Bear one another's burdens, and so fulfil the law of
3 Christ. If anyone imagines he is somebody, he is deceiving
4 himself, for he is nobody; let everyone bring his own work to the test—then he will have

rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

something to boast about on his own account, and not in comparison with his fellows.

5 For everyone will have to bear his own load of responsibility.

6 Those who are taught must share all the blessings of life with those who teach them the

7 Word. Make no mistake—God is not to be mocked—a man will

8 reap just what he sows; he who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal from the

9 Spirit. Never let us grow tired of doing what is right, for if we do not faint we shall reap our harvest at the opportune

10 season. So then, as we have opportunity, let us do good to all men and in particular to the household of the faith.

11 See what big letters I make, when I write you in my own hand!

12 These men who are keen upon you getting circumcised are just men who want to make a grand display in the flesh—it is simply to avoid being persecuted for the cross of Christ.

13 Why, even the circumcision party do not observe the Law themselves! They merely want you to get circumcised, so as to boast over your flesh!

14 But no boasting for me, none except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I crucified to the world.

15 For what counts is neither circumcision nor uncircumcision, it is the new creation.

16 On all who will be guided by this rule, may *peace* and mercy rest, even *upon the Israel* of God.

17 Let no one interfere with me after this, for I bear branded on my body the owner's stamp of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS

CHAPTER I

1 PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

CHAPTER

1 PAUL, by the will of God an apostle of Jesus Christ, to the saints who are faithful *
2 in Jesus Christ: grace and peace to you from God our Father and the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ who in Christ has blessed us with every spiritual blessing!
4 He chose us in him ere the world was founded, to be consecrated and unblemished in his
5 sight, destining us in love to be his sons through Jesus Christ.

Such was the purpose of
6 his will, redounding to the praise of his glorious grace bestowed on us in the Be-
7 loved, in whom we enjoy our redemption, the forgiveness of our trespasses, by the blood he shed.
8 So richly has God lavished
9 his grace upon us! He has granted us complete insight and understanding of the open secret of his will, showing us how it was the purpose of his design so to
10 order it in the fulness of the ages that all things in heaven and earth alike should be gathered up in
11 Christ—in the Christ in whom we have had our heritage allotted us (as was decreed in the design of him who carries out everything according to the counsel of his
12 will), to make us redound

* Omitting [ἐν Ἐφέσῳ].

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

CHAPTER II

1 AND you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of

to the praise of his glory by being the first to put our hope
13 in Christ. You also have heard the message of the truth, the gospel of your salvation, and in him you also by your faith have been stamped with the seal of the long-promised
14 holy Spirit which is the pledge and instalment of our common heritage, that we may obtain our divine possession and so redound to the praise of his glory.

15 Hence, as I have heard of your faith in the Lord Jesus and your love for all the
16 saints, I never cease to give thanks for you, when I men-
17 tion you in my prayers. May the God of our Lord Jesus Christ, the glorious Father, grant you the Spirit of wisdom and revelation for the know-
18 ledge of himself, illuminating the eyes of your heart so that you can understand the hope to which He calls us, the wealth of his glorious
19 heritage in the saints, and the surpassing greatness of his power over us believers—a power which operates with the strength of the might
20 which he exerted in raising Christ from the dead and *seating him at his right hand*
21 in the heavenly sphere, above all the angelic Rulers, Authorities, Powers, and Lords, above every Name that is to be named not only in this age
22 but in the age to come—*he has put everything under his feet* and set him as head over
23 everything for the church, the church which is his Body, filled by him who fills the universe entirely.

CHAPTER II

1 AND as with us so with you. You were dead in the trespasses
2 and sins in which you moved as you followed the course of this world, under the sway of the

this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of

prince of the air—the spirit which is at present active within those sons of disobedience
3 among whom all of us lived, we as well as you, when we obeyed the passions of our flesh, carrying out the dictates of the flesh and its impulses, when we were objects of God's anger by na-
4 ture, like the rest of men. But, dead in trespasses as we were, God was so rich in mercy that
5 for his great love to us he made us live together with Christ (it is by grace you have been
6 saved); together with Christ he raised and seated us within the heavenly sphere in Christ
7 Jesus, to display throughout ages to come his surpassing wealth of grace and goodness toward us in Christ Jesus.
8 For it is by grace you have been saved, as you had faith; it is not your doing but God's
9 gift, not the outcome of what you have done—lest anyone should pride himself on that;
10 God has made us what we are, creating us in Christ Jesus for the good deeds which are prepared beforehand by God as our sphere of action.
11 Remember, then, that once upon a time you Gentiles in the flesh, who are called 'the Uncircumcision' by that so-called 'Circumcision' which is itself the product of human hands in
12 the flesh—remember you were in those days outside Christ, aliens to the commonwealth of Israel, and strangers to the covenants of the Promise, devoid of hope and God within the
13 world. Whereas now, within Christ Jesus, you who once were *far away* have been brought *near* by the blood of
14 Christ. For he is our *peace*, he who has made both of us a unity and destroyed the bar-
15 rier which kept us apart; in his own flesh he put an end to the feud of the Law with its code of commands, so as to make peace by the creation of a

twain one new man, *so* making peace;
16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
17 And came and preached peace to you which were afar off, and to them that were nigh.
18 For through him we both have access by one Spirit unto the Father.
19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;*
21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
22 In whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
8 Unto me, who am less than the least of all saints, is this grace

new Man in himself out of
16 both parties, so as himself to give the death-blow to that feud by reconciling them both to God in one Body through
17 the cross; he came *with a gospel of peace for those far away* (that is, for you) *and for those*
18 *who were near*, for it is through him that we both enjoy our access to the Father in one
19 Spirit. Thus you are strangers and foreigners no longer, you share the membership of the saints, you belong to God's
20 own household, you are a building that rests on the apostles and prophets as its foundation, with Christ Jesus
21 as the corner-stone; in him the whole structure is welded together and rises into a sacred
22 temple in the Lord, and in him you are yourselves built into this to form a habitation for God in the Spirit.

CHAPTER III

1 For this reason I Paul, I whom Jesus has made a prisoner for the sake of you
2 Gentiles—for surely you have heard how the grace of God which was vouchsafed me in your interests has ordered it,
3 how the divine secret was disclosed to me by a revelation (if you read what I have already written briefly about
4 this, you can understand my insight into that secret of
5 Christ which was not disclosed to the sons of men in other generations as it has now been revealed to his sacred apostles and prophets by the Spirit),
6 namely, that in Christ Jesus the Gentiles are co-heirs, companions, and co-partners in
7 the * Promise. Such is the gospel which I was called to serve by the endowment of God's grace which was vouchsafed me, by the energy of his
8 power; less than the least of

* Omitting [αὐτοῦ].

given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER IV

1 I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

all saints as I am, this grace was vouchsafed me, that I should bring the Gentiles the gospel of the fathomless wealth of
9 Christ and enlighten all men upon the new order of that divine secret which God the Creator of all concealed from
10 eternity—intending to let the full sweep of the divine wisdom be disclosed now by the church to the angelic Rulers and Authorities in the hea-
11 venly sphere, in terms of the eternal purpose which he has realized in Christ Jesus our
12 Lord, through whom, as we have faith in him, we enjoy our confidence of free access.
13 So I beg of you not to lose heart over what I am suffering on your behalf; my sufferings are an honour to you.
14 For this reason, then, I kneel
15 before the Father from whom every family in heaven and on earth derives its name and na-
16 ture, praying Him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man.
17 May Christ dwell in your hearts
18 as you have faith! May you be so fixed and founded in love that you can grasp with all the saints what is the meaning of 'the Breadth,' 'the Length,' 'the Depth,' and 'the Height,'
19 by knowing the love of Christ which surpasses all knowledge! May you be filled with the
20 entire fulness of God! Now to him who by the action of his power within us can do all things, aye far more than we
21 ever ask or imagine, to him be glory in the church and in Christ Jesus throughout all generations for ever and ever: Amen.

CHAPTER IV

1 As the Lord's prisoner, then, I beg of you to live a life
2 worthy of your calling, with perfect modesty and gentle-

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;
5 One Lord, one faith, one baptism,
6 One God and Father of all, who *is* above all, and through all, and in you all.
7 But unto every one of us is given grace according to the measure of the gift of Christ.
8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;
15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:
16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the

ness, showing forbearance to
3 one another patiently, zealous in love to preserve the unity of the Spirit by binding peace upon yourselves.
4 For there is one Body and one Spirit—as you were called for the one hope that belongs
5 to your call—one Lord, one
6 faith, one baptism, one God and Father of all, who is over us all, who pervades us all, who is within us all.
7 But each one of us is granted his own grace, as determined by the full measure of Christ's gift.
8 Thus it is said,
When he ascended on high
he led a host captive
and granted gifts to men.
9 What does *he ascended* mean, except that he first descended to the nether re-
10 gions of the earth? He who descended is he who ascended above all the heavens
11 to fill the universe; he *granted* some men to be apostles, some to be prophets, some to be evangelists, some to
12 shepherd and teach, for the equipment of the saints, for the business of the ministry, for the upbuilding of
13 the Body of Christ, till we should all attain the unity of the faith and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fulness of
14 Christ—instead of remaining immature, blown from our course and swayed by every passing wind of doctrine, by the adroitness of men who are dexterous in devising
15 error; we are to hold by the truth, and by our love to grow up wholly into Him.
16 For He, Christ, is the head and under him, as the entire Body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables

body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

the Body to grow and build itself up in love.

17 Now in the Lord I insist and protest that you must give up living like pagans: for their
18 purposes are futile, their intelligence is darkened, they are estranged from the life of God by the ignorance which their dulness of heart has produced
19 in them—men who have recklessly * abandoned themselves to sensuality, with a lust for the business of impurity in
20 every shape and form. That is not how you have understood
21 the meaning of Christ (for it is Christ whom you have been taught, it is in Christ that you have been instructed—the real
22 Christ who is in Jesus); you must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the pas-
23 sions of moral deceit, and be
24 renewed in the spirit of your mind, putting on the new nature, that divine pattern which has been created in the upright and pious character of the
25 Truth. Lay aside falsehood, then, *let each tell his neighbour the truth*, for we are members
26 one of another. *Be angry but do not sin;* never let the sun set upon your exasperation,
27 give the devil no chance. Let
28 the thief steal no more; rather let him work and put his hands to an honest task, so as to have something to contribute to the
29 needy. Let no bad word pass your lips, but only such speech as is good for edification, as occasion may require, words that are gracious and a means of grace to those who hear them.
30 And do not vex God's holy Spirit, by whom you have been sealed for the day of redemp-
31 tion. Drop all bitter feeling and passion and anger and clamouring and insults, to-
32 gether with all malice; be kind

* Reading ἀπηλπικότες with D G, the Latin version, the Syriac Vulgate, Irenaeus, Victorinus, etc.

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V

1 Be ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.
3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
7 Be not ye therefore partakers with them.
8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:
9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)
10 Proving what is acceptable unto the Lord.
11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.
12 For it is a shame even to speak of those things which are done of them in secret.
13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.
14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
15 See then that ye walk circumspectly, not as fools, but as wise,

to each other, be tenderhearted, be generous to each other as God has been generous to you in Christ.

CHAPTER V

1 Copy God, then, as his beloved children, and lead lives
2 of love, just as Christ loved you and gave himself up for you to be *a fragrant offering and sacrifice* to God.
3 Never let any sexual vice or impurity or lust be so much as mentioned by you—that is the proper course for saints to
4 take; no, nor indecent, silly, or scurrilous talk—all that is improper. Rather, voice your
5 thanks to God. Be sure of this, that no one guilty of sexual vice or impurity or lust (that is, an idolater) possesses any inheritance in the realm of
6 Christ and God. Let no one deceive you with specious arguments; these are the vices that bring down God's anger on the
7 sons of disobedience. So avoid
8 the company of such men. For while once upon a time you were darkness, now in the Lord you are light; lead the life of those who are children of the
9 light (for the fruit of light consists in all that is good and
10 right and true), verifying what
11 pleases the Lord. Have nothing to do with the fruitless enterprises of the darkness;
12 rather expose them. One is indeed ashamed even to speak about what such men do in
13 secret; still, whatever the light exposes becomes illuminated —for anything that is illumin-
14 ated turns into light. Thus it is said,

'Wake up, O sleeper, and rise from the dead;
so Christ will shine upon you.'

15 Be strictly * careful then about the life you lead; act

* Reading ἀκριβῶς πῶς with ℵ*, B, Origen, etc.

cumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

like sensible men, not like
16 thoughtless; make the very
most of your time, for these are
17 evil days. So do not be senseless, but understand what is
18 the Lord's will; and do not get drunk with wine—that means profligacy—but be filled with
19 the Spirit, converse with one another in the music of psalms, in hymns, and in songs of the spiritual life, praise the Lord heartily with words and music,
20 and render thanks to God the Father in the name of our Lord Jesus Christ at all times and for all things.

21 Be subject to one another out of reverence for Christ.

22 Wives, be subject to your
23 husbands as to the Lord, for the husband is the head of the wife as Christ also (though he is the saviour of the Body) is the head of the church;
24 as the church is subject to Christ, so wives are to be subject to their husbands in every respect.

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her
26 to consecrate her by cleansing her in the bath of baptism as she utters her confession,
27 in order to have the church as his very own, standing before him in all her glory, with never a spot or wrinkle or any such flaw, but consecrated and unblemished.

28 So ought husbands to love their wives—to love them as their own bodies (he who loves his wife loves himself).

29 For no one ever hates his flesh; no, he nourishes and cherishes it (just as Christ
30 does the church, for we are members of his Body).*

31 *Therefore shall a man leave father and mother and cleave to his wife, and the pair shall be one*
32 *flesh.* This is a profound symbol, I mean as regards Christ

* Omitting [ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ] with ℵ*, A B, Origen, etc.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI

1 CHILDREN, obey your parents in the Lord: for this is right.
2 Honour thy father and mother; which is the first commandment with promise;
3 That it may be well with thee, and thou mayest live long on the earth.
4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;
6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
7 With good will doing service, as to the Lord, and not to men:
8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.
9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.
10 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.
13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

33 and the church. However, let every man of you love his wife as himself, and let the wife reverence her husband.

CHAPTER VI

1 CHILDREN, obey your parents in the Lord, for this is right;
2 *honour your father and mother* (it is the first command with a
3 promise), *that it may be well with you and that you may live*
4 *long on earth.* As for you fathers, do not exasperate your children, but bring them up in *the discipline* and on *the admonitions of the Lord.*
5 Servants, be obedient to those who are your masters here below with reverence and trembling, with singleness of heart as to Christ himself;
6 instead of merely working when their eye is on you, like those who court human favour, do God's will from the heart like
7 servants of Christ, by rendering service with goodwill as to the Lord and Master, not to men.
8 Be sure that everyone, slave or free, will be paid back by the Lord and Master for the good
9 he has done. And as for you masters, act by your servants in the same way, and stop threatening them; be sure that they and you have a Lord and Master in heaven, and there is no partiality about him.
10 To conclude. Be strong in the Lord and in the strength of
11 his might; put on God's armour so as to be able to stand against the stratagems of the
12 devil. For we have to struggle not with blood and flesh but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the
13 heavenly sphere. So take God's armour, that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe.

14 Stand therefore, having your
loins girt about with truth, and
having on the breastplate of
righteousness;
15 And your feet shod with the
preparation of the gospel of
peace;
16 Above all, taking the shield
of faith, wherewith ye shall be
able to quench all the fiery darts
of the wicked.
17 And take the helmet of salva-
tion, and the sword of the Spirit,
which is the word of God:
18 Praying always with all
prayer and supplication in the
Spirit, and watching thereunto
with all perseverance and supplication for all saints;
19 And for me, that utterance
may be given unto me, that I
may open my mouth boldly, to
make known the mystery of the
gospel,
20 For which I am an ambassador in bonds: that therein I may
speak boldly, as I ought to speak.
21 But that ye also may know
my affairs, *and* how I do, Tychicus,
a beloved brother and faithful
minister in the Lord, shall make
known to you all things:
22 Whom I have sent unto you
for the same purpose, that ye
might know our affairs, and *that*
he might comfort your hearts.
23 Peace *be* to the brethren,
and love with faith, from God the
Father and the Lord Jesus Christ.
24 Grace *be* with all them that
love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

14 Hold your ground, *tighten the
belt of truth about* your *loins,
wear integrity as your coat of*
15 *mail,* and have your *feet* shod
with the stability of the gospel of
16 *peace;* above all, take faith as
your shield, to enable you to
quench all the fire-tipped darts
17 flung by the evil one, put on
salvation as your helmet, and
take *the Spirit as* your *sword*
(that is, *the word of God*),
18 praying at all times in the
Spirit with all manner of
prayer and entreaty—be alive
to that, attend to it unceasingly, interceding on behalf of
19 all the saints and on my behalf
also, that I may be allowed to
speak and open my lips in
order to expound fully and
freely that open secret of the
20 gospel for the sake of which I
am in custody as its envoy.
Pray that I may have freedom
to declare it as I should.
21 Our beloved brother Tychi-
cus, a faithful minister in the
Lord, will give you all information about me, so that you
22 may know how I am; that is
why I am sending him to you,
to let you know how I am and
to encourage your hearts.
23 Peace and love with faith be
to the brothers from God the
Father and the Lord Jesus
24 Christ. Grace be with all who
have an undying love for our
Lord Jesus Christ.

THE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS

CHAPTER I

1 PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have

CHAPTER I

1 PAUL and Timotheus, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, as well as to
2 the bishops and deacons: grace and peace to you from God our Father and the Lord Jesus Christ.
3 I thank my God for all your
4 remembrance of me; in all my prayers for you all I always
5 pray with a sense of joy for what you have contributed to the gospel from the very first day down to this moment;
6 of this I am confident, that he who has begun the good work in you will go on completing it until the day of Jesus Christ.
7 It is only natural for me to be thinking of you all in this way, for alike in my prison and as I defend and vindicate the gospel, I bear in mind how you all share with me in the grace divine.
8 God is my witness that I yearn for you all with the affection of Christ Jesus himself!
9 And it is my prayer that your love may be more and more rich in knowledge and all manner of
10 insight, enabling you to have a sense of what is vital, so that you may be transparent and no harm to anyone in view of the
11 day of Christ, your life covered with that harvest of righteousness which Jesus Christ produces to the glory and the praise of God.
12 I would have you understand, my brothers, that my affairs have really tended to

fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of

13 advance the gospel; throughout the whole of the praetorian guard and everywhere else it is recognized that I am imprisoned on account of my connexion
14 with Christ, and my imprisonment has given the majority of the brotherhood greater confidence in the Lord to venture on speaking the word of God
15 without being afraid. Some of them, it is true, are actually preaching Christ from envy and rivalry, others from goodwill;
17 the latter do it from love to me, knowing that I am set here to
16 defend the gospel, but the former proclaim Christ for their own ends, with mixed motives, intending to annoy me as I lie in prison. What does it mat-
18 ter? Anyhow, for ulterior ends or honestly, Christ is being proclaimed, and I rejoice over that; yes and I will rejoice over it.
19 *The outcome of all this,* I know, *will be my release,* as you continue to pray for me, and as I am provided with the Spirit
20 of Jesus Christ—my eager desire and hope being that I may never feel ashamed, but that now as ever I may do honour to Christ in my own person by fearless courage. Whether that means life or death, no
21 matter! As life means Christ to
22 me, so death means gain. But then, if it is to be life here below, that means fruitful work. So —well, I cannot tell which to
23 choose: I am in a dilemma between the two. My strong desire is to depart and be with Christ, for that is far the best.
24 But for your sakes it is necessary I should live on here be-
25 low. I am sure it is, and so I know I shall remain alive and serve you all by forwarding your progress and fostering
26 the joy of your faith. Thus you will have ample cause to glory in Christ Jesus over me—over my return to you.
27 Only, do lead a life that is

Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAPTER II

1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is*

worthy of the gospel of Christ. Whether I come and see you or only hear of you in absence, let me know you are standing firm in a common spirit, fighting side by side like one man for
28 the faith of the gospel. Never be scared for a second by your opponents; your fearlessness is a clear omen of ruin for them and of your own salvation—at
29 the hands of God. For on behalf of Christ you have the favour of suffering no less than
30 of believing in him, by waging the same conflict that, as once you saw and now you hear, I wage myself.

CHAPTER II

1 So by all the stimulus of Christ, by every incentive of love, by all your participation in the Spirit, by all your affectionate tenderness,
2 I pray you to give me the utter joy of knowing you are living in harmony, with the same feelings of love,
3 with one heart and soul, never acting for private ends or from vanity, but humbly considering each other the
4 better man, and each with an eye to the interests of others as well as to his own.
5 Treat one another with the same spirit as you experience in Christ Jesus.
6 Though he was divine by nature, he did not snatch at
7 equality with God but emptied himself by taking the nature of a servant;
8 born in human guise and appearing in human form, he humbly stooped in his obedience even to die, and to
9 die upon the cross. Therefore God raised him high and conferred on him a Name above all
10 names, so that before the Name of Jesus *every knee should bend* in heaven, on earth, and
11 underneath the earth, *and every tongue confess* that 'Jesus

Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

Christ is Lord,' to the glory of God the Father.

12 Therefore, my beloved, as
you have been obedient always
and not simply when I was
present, so, now that I am
absent, work all the more strenuously at your salvation with
13 reverence and trembling, for it
is God who in his goodwill
enables you to will this and to
achieve it.

14 In all that you do, avoid
15 grumbling and disputing, so
as to be blameless and innocent, *faultless children of God* in
a crooked and perverse generation
where you shine like stars in a
16 dark world; hold fast the word
of life, so that I can be proud
of you on the Day of Christ,
because I have not run or
worked for nothing.

17 Even if my life-blood has to
be poured as a libation on the
sacred sacrifice of faith you
are offering to God, I rejoice, I
18 congratulate you all—and you
in turn must rejoice and congratulate me.

19 I hope in the Lord Jesus to
send you Timotheus before
long, that I may be heartened
20 by news of you. I have no
one like him, for genuine in-
21 terest in your welfare. Everybody is selfish, instead of caring
22 for Jesus Christ. But you
know how he has stood the test,
how he has served with me in
the gospel, like a son helping
23 his father. I hope to send him
then, as soon as ever I see how
24 it will go with me—though I
am confident in the Lord that
I shall be coming myself before
long.

25 As for Epaphroditus, how-
ever, my brother, my fellow-
worker, my fellow-soldier, and
your messenger to meet my
wants, I think it necessary
26 to send you him at once, for he
has been yearning for you all.
He has been greatly concerned
because you heard he was ill.
27 And he was ill, nearly dead

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER III

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which

with illness. But God had mercy on him, and not only on him but on me, to save me from having one sorrow upon an-
28 other. So I am specially eager to send him, that you may be glad when you see him again, and thus my own anxiety may
29 be lightened. Give him a welcome in the Lord, then, with your hearts full of joy. Value
30 men like that, for he nearly died in the service of Christ by risking his life to make up for the services you were not here to render me.

CHAPTER III

1 Well then, my brothers, rejoice in the Lord. I am repeating this word 'rejoice' in my letter, but that does not tire me and it is the safe course
2 for you.—Beware of these dogs, these wicked workmen, the incision-party!
3 We are the true Circumcision, we who worship God in spirit, we who pride ourselves on Christ Jesus, we who rely upon no outward
4 privilege. Though I could rely on outward privilege, if I chose. Whoever thinks he can rely on
5 that, I can outdo him. I was circumcised on the eighth day after birth; I belonged to the race of Israel, to the tribe of Benjamin; I was the Hebrew son of Hebrew parents, a Phar-
6 isee as regards the Law, in point of ardour a persecutor of the church, immaculate by the standard of legal righteousness.
7 But for Christ's sake I have learned to count my former
8 gains a loss; indeed I count anything a loss, compared to the supreme value of knowing Christ Jesus my Lord. For his sake I have lost everything (I count it all the veriest refuse)
9 in order to gain Christ and be found at death in him, possessing no legal righteousness of my own, but the righteousness of

is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

faith in Christ, the divine righteousness that rests on
10 faith. I would know him in the power of his resurrection and the fellowship of his sufferings, with my nature transformed to die as he
11 died, to see if I too can attain the resurrection from
12 the dead. Not that I have already attained this or am already perfect, but I press forward to appropriate it, because I have been appropriated myself by Christ
13 Jesus. Brothers, I for one do not consider myself to have appropriated this; my one thought is, by forgetting what lies behind me and straining to what lies before
14 me, to press on to the goal
15 for the prize of God's high call in Christ Jesus. For all those of our number who are mature, this must be the point of view; God will reveal that to any of you who look at things differently.
16 Only, we must let our steps be guided by such truth as we have attained.
17 Copy me, brothers, one and all of you, and notice those who live by the example you get from me.
18 For many—as I have often told you and tell you now with tears—many live as enemies of the cross of Christ.
19 Destruction is their fate, the belly is their god, they glory in their shame, these men of earthly mind!
20 But we are a colony of heaven, and we wait for the Saviour who comes from heaven, the Lord Jesus
21 Christ, who will transform the body that belongs to our low estate till it resembles the body of his Glory, by the same power that enables him to make everything subject to himself.

CHAPTER IV

1 THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

CHAPTER IV

1 So then, my brothers, for whom I cherish love and longing, my joy and crown, this is how you must stand firm in the Lord, O my beloved.

2 I entreat Euodia and I entreat Syntyche to agree in the Lord.

3 And you, my true comrade, lend a hand to these women, I beg of you; they have fought at my side in the active service of the gospel, along with Clement and the rest of my fellow-workers, whose names are in *the book of life*.

4 Rejoice in the Lord always. I will say it again, 'rejoice.'

5 Let your forbearance be known to everyone; the Lord is at hand.

6 Never be anxious, but always make your requests known to God in prayer and supplication with thanks-

7 giving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus.

8 Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all

9 merit. Practise also what you have learned and received from me, what you heard me say and what you saw me do; then the God of peace will be with you.

10 It was a great joy to me in the Lord that your care for me could revive again; for what you lacked was never the care but the chance of showing it.

11 Not that I complain of want, for I have learned how to be

12 content wherever I am. I know how to live humbly; I also know how to live in prosperity. I have been initiated into the secret for all sorts and conditions of life, for plenty and for hunger, for prosperity and for priva-

13 I can do all things through Christ which strengtheneth me.
14 Notwithstanding ye have well done, that ye did communicate with my affliction.
15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
16 For even in Thessalonica ye sent once and again unto my necessity.
17 Not because I desire a gift: but I desire fruit that may abound to your account.
18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.
19 But my God shall supply all your need according to his riches in glory by Christ Jesus.
20 Now unto God and our Father *be* glory for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are with me greet you.
22 All the saints salute you, chiefly they that are of Cæsar's household.
23 The grace of our Lord Jesus Christ *be* with you all. Amen.
¶ It was written to the Philippians from Rome by Epaphroditus.

13 tions. In him who strengthens
me I am able for anything.
14 But you were kind enough to
take your share in my trouble.
15 You Philippians are well aware
that in the early days of the
gospel, when I had left Mace-
donia, no church but your-
selves had any financial
16 dealings with me; even when
I was in Thessalonica, you sent
money more than once for my
17 needs. It is not the money I
am anxious for; what I am
anxious for is the interest
that accumulates in this way to
18 your divine credit! Your debt
to me is fully paid and more
than paid! I am amply sup-
plied with what you have sent
by Epaphroditus, *a fragrant
perfume*, the sort of sacrifice
that God approves and wel-
19 comes. My God will supply
all your own needs from his
wealth in Glory in Christ Jesus.
20 Glory to God our Father for
ever and ever: Amen.
21 Salute every saint in Christ
Jesus. The brothers beside me
22 salute you. All the saints
salute you, especially the
Imperial slaves.
23 The grace of the Lord Jesus
Christ be with your spirit.
Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

CHAPTER I

1 PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the

CHAPTER I

1 PAUL, by God's will an apostle of Christ Jesus, and
2 brother Timotheus, to the consecrated and faithful brothers in Christ at Colossae: grace and peace to you from God our Father.

3 We always thank the God and Father of our Lord Jesus Christ when we pray for you,
4 since we have heard of your faith in Christ Jesus and your love for all the saints, due to the hope which is laid up for
5 you in heaven. You heard of this hope originally in the mes-
6 sage of the Truth, in that gospel which has reached you as it spreads over all the world with fruit and increase. Such has been your life from the day you learned to know what God's
7 grace really is. You got that lesson from our beloved fellowservant Epaphras, a minister of Christ who is faithful to your
8 interests; and it is he who has informed us of your love in the
9 Spirit. Hence, from the day we heard of it, we have never ceased to pray for you, asking God to fill you with the knowledge of his will in all spiritual
10 wisdom and insight, so that you may lead a life that is worthy of the Lord and give him entire satisfaction. May you be fruitful and increase in the doing of all good, as you thus
11 know God! May his glorious might nerve you with full power to endure and to be patient
12 cheerfully, whatever comes, thanking the Father who has

Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

qualified us to share the lot of the saints in the Light,
13 rescuing us from the power of the Darkness and transferring us to the realm of
14 his beloved Son! In him we enjoy our redemption, that is, the forgiveness of sins.
15 He is the likeness of the unseen God, born first be-
16 fore all the creation—for it was by him that all things were created both in heaven and on earth, both the seen and the unseen, including Thrones, angelic Lords, celestial Powers and Rulers; all things have been created by
17 him and for him; he is
18 prior to all, and all coheres in him. Also, he is the head of the Body, that is, of the church, in virtue of his primacy as the first to be born from the dead—that gives him pre-eminence over
19 all. For it was in him that the divine Fulness willed to
20 settle without limit, and by him it willed to reconcile in his own person all on earth and in heaven alike, in a peace made by the blood of
21 his cross. Once you were estranged yourselves, your hearts hostile to him in evil-doing; but now he has reconciled you by dying in his
22 mortal body, so as to set you consecrated and unblemished and irreproachable in his pre-
23 sence—that is, if you adhere to the foundations and stability of the faith, instead of moving away from the hope you have learned in the gospel, that gospel which has been preached to every creature under heaven, and of which I Paul was made a minister.
24 I am suffering now on your behalf, but I rejoice in that; I would make up the full sum of all that Christ has to suffer in my person on behalf of the
25 church, his Body; for I am a

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER II

1 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain

minister of the church by the divine commission which has been granted me in your interests, to make a full presenta-
26 tion of God's message—of that open secret which, though concealed from ages and generations of old, has now been disclosed to the saints of God.
27 It is His will that they should understand the glorious wealth which this secret holds for the Gentiles, in the fact of Christ's presence among you as your
28 hope of glory. This is the Christ we proclaim; we train everyone and teach everyone the full scope of this knowledge, in order to set everyone before
29 God mature in Christ; I labour for that end, striving for it with the divine energy which is a power within me.

CHAPTER II

1 Striving? Yes, I want you to understand my deep concern for you and for those at Laodicea, for all who have never seen my
2 face. May their hearts be encouraged! May they learn the meaning of love! May they have all the wealth of conviction that comes from insight! May they learn to know that open secret of God, the Father
3 of Christ, in whom all *the treasures of wisdom* and know-
4 ledge lie *hidden!* I say this to prevent you from being deluded by plausible arguments
5 from anybody; for although I am absent in body I am with you in spirit, and it is a joy to note your steadiness and the solid front of your faith in
6 Christ. Since you have had the messiah, even Jesus the Lord, brought to you, lead your life
7 in him, fixed and founded in him, confirmed in the faith as you have been taught it, and overflowing with thankfulness
8 to God. Beware of anyone getting hold of you by means of a theosophy which is

deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

specious make-believe, on the lines of human tradition, corresponding to the Elemental spirits of the world and not to
9 Christ. It is in Christ that the entire Fulness of deity has
10 settled bodily, it is in him that you reach your full life, and he is the Head of every angelic
11 Ruler and Power; in him you have been circumcised with no material circumcision that cuts flesh from the body, but with Christ's own circumcision,
12 when you were buried with him in your baptism and thereby raised with him as you believed in the power of the God who
13 raised him from the dead. For though you were dead in your trespasses, your flesh uncircumcised, he made you live with Christ, he forgave us all
14 our trespasses, he cancelled the regulations that stood against us—all these obligations he set aside when he nailed them to
15 the cross, when he cut away the angelic Rulers and Powers from us, exposing them to all the world and triumphing over
16 them in the cross. So let no one take you to task on questions of eating and drinking or in connexion with the observance of festivals or new moons
17 or sabbaths. All that is the mere shadow of what is to be; the substance belongs to Christ.
18 Let no one lay down rules for you as he pleases, with regard to fasting and the cult of angels, presuming on his visions and inflated by his sensuous
19 notions, instead of keeping in touch with that Head under whom the entire Body, supplied with joints and sinews and thus compacted, grows with growth divine.
20 As you died with Christ to the Elemental spirits of the world, why live as if you still belonged to the world? Why submit to rules and regulations
21 like - "Hands off this!" "Taste not that!" "Touch

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER III

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and

22 not this!"—referring to things that perish by being used? These rules are determined by
23 *human precepts and tenets;* they get the name of 'wisdom' with their self-imposed devotions, with their fasting, with their rigorous discipline of the body, but they are of no value, they simply pamper the flesh!

CHAPTER III

1 Since then you have been raised with Christ, aim at what is above, where Christ is, *seated at the right hand of God;*
2 mind what is above, not what
3 is on earth, for you died, and your life is hidden with Christ in God.
4 When Christ, who is our life, appears, then you will appear with him in glory.
5 So put to death those members that are on earth: sexual vice, impurity, appetite, evil desire, and lust
6 (which is idolatry), things that bring down the anger of God on the sons of disobedience.
7 Once you moved among them, when you lived in
8 them; but off with them all now, off with anger, rage, malice, slander, foul talk!
9 Tell no lies to one another; you have stripped off the old nature with its practices,
10 and put on the new nature which is renewed *in the likeness of its Creator* for the knowledge of him.
11 In it there is no room for Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, or free man; Christ is everything and everywhere.
12 As God's own chosen, then, as consecrated and beloved, be clothed with compassion, kindliness, humility, gentleness, and
13 good temper—forbear and for-

forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV

1 Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and

give each other in any case of complaint; as Christ forgave
14 you, so must you forgive. And above all you must be loving, for love is the link of the per-
15 fect life. Also, let the peace of Christ be supreme within your hearts—that is why you have been called as members of the one Body. And you must be
16 thankful. Let the inspiration of Christ dwell in your midst with all its wealth of wisdom; teach and train one another with the music of psalms, with hymns, and songs of the spiritual life; praise God with thank-
17 ful hearts. Indeed, whatever you say or do, let everything be done in dependence on the Lord Jesus, giving thanks in his name to God the Father.

18 Wives, be subject to your husbands; that is your proper
19 duty in the Lord. Husbands, love your wives, do not be
20 harsh to them. Children, obey your parents at every point, for this pleases the Lord right
21 well. Fathers, avoid irritating your children, in case they get
22 dispirited. Servants, obey your masters here below at every point; do not work simply when their eye is on you, like those who court human favour, but serve them with a single heart out of reverence for
23 your Lord and Master. Whatever be your task, work at it heartily, as servants of the
24 Lord and not of men; remember, you will receive from the Lord the inheritance which is your due; serve Christ your
25 Lord and Master, for the wrongdoer will be paid back for his wrongdoing—there will be no favour shown.

CHAPTER IV

1 Masters, treat your servants justly and fairly; remember you have a Master of your own in heaven.

2 Attend to your prayers,

watch in the same with thanksgiving ;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds :

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord :

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments : if he come unto you, receive him ;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

maintain your zest for prayer
3 by thanksgiving ; and pray for me as well, that God may give me an opening for the word, to speak of the open secret of Christ for which I am in cus-
4 tody. Pray that I may unfold
5 it as I should. Let Christian wisdom rule your behaviour to the outside world ; make the
6 very most of your time ; let your talk always have a saving salt of grace about it, and learn how to answer any question put to you.

7 Tychicus, that beloved brother and faithful minister and fellow-servant in the Lord, will give you all information
8 about me. The reason why I am sending him to you is that he may ascertain how you are,
9 and encourage your hearts. He is accompanied by that faithful and beloved brother Onesimus, who is one of yourselves. They will inform you of all that goes on here.

10 Aristarchus my fellow-prisoner salutes you ; so does Mark, the cousin of Barnabas, about whom you have got instructions (if he comes to you,
11 give him a welcome) ; and so does Jesus who is called Justus. These are the only comrades in the work of God's realm, belonging to the circumcised, who have been any
12 comfort to me. Epaphras, who is one of yourselves, salutes you —a servant of Christ Jesus who is always earnest in prayer for you, that you may stand firm like mature and convinced Christians, whatever be the will
13 of God for you. I can testify to his exertions on your behalf and on behalf of those at Laodicea
14 and Hierapolis. Our beloved Luke, the doctor, salutes you ;
15 so does Demas. Salute the brothers at Laodicea, also Nympha and the church which
16 meets at her house. And when

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

this letter has been read to you, see that it is also read in the church of the Laodiceans: also, see that you read the letter that reaches you from Laodicea. And tell Archippus,

17 'Attend to the ministry you have received in the Lord; see that you fulfil it.'

18 This salutation is in my own hand. from Paul. 'Remember I am in prison. Grace be with you.'

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

CHAPTER I

1 PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAPTER I

1 PAUL and Silvanus and Timotheus, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace and peace to you.

2 We always thank God for you all when we mention you
3 constantly in our prayers, as we recall your active faith and labour of love and patient hope in our Lord Jesus Christ, before
4 our God and Father. O brothers beloved by God, we know
5 he has chosen you; for our gospel came to you not with mere words but also with power and with the holy Spirit, with ample conviction on our part (you know what we were to you, for
6 your own good), and you started to copy us and the Lord, welcoming the word, though it brought you heavy trouble, with a joy inspired by
7 the holy Spirit. Thus you became a pattern to all the believers in Macedonia and in
8 Achaia; for the word of the Lord has resounded from you not only through Macedonia and Achaia—no, your faith in God has reached every place. We never need to speak about
9 it. People tell us of their own accord about the visit we paid to you, and how you turned to God from idols, to serve a liv-
10 ing and a real God and to wait for the coming of his Son from heaven—the Son whom he raised from the dead, Jesus who rescues us from the Wrath to come.

CHAPTER II

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received

CHAPTER II

1 But you remember yourselves, brothers, that our visit
2 to you was no failure. At Philippi, as you know, we had been ill-treated and insulted, but we took courage and confidence in our God to tell you the gospel of God in spite of
3 all the strain. For the appeal we make does not spring from any delusion or from impure motives—it does not work by
4 cunning; no, God has attested our fitness to be entrusted with the gospel, and so we tell the gospel not to satisfy men but to satisfy the God who tests
5 our hearts. We never resorted to flattery (you know that), nor to any pretext for self-seeking
6 (God is witness to that); we never sought honour from men, from you or from anybody else, though as apostles of Christ we had the power of claiming to be
7 men of weight; no, we behaved gently when we were among you, like a nursing mother cherishing her own
8 children, fain, in our yearning affection for you, to impart not only the gospel of God to you but our very souls as well—you
9 had so won our love. Brothers, you recollect our hard labour and toil, how we worked at our trade night and day, when we preached the gospel to you, so as not to be a burden
10 to any of you. You are witnesses, and so is God, to our behaviour among you believers, how pious and upright and
11 blameless it was, how (as you know) we treated each of you as a father treats his children,
12 beseeching you, encouraging you, and charging you to lead a life worthy of the God who called you to his own realm and glory.
13 We thank God constantly for this too, that when you received the word of the divine message from us, you took it

it not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III

1 WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

not as a human word, but for what it really is, the word of God. It proves effective in you
14 believers, for you have started, my brothers, to copy the churches of God in Christ Jesus throughout Judaea; you have suffered from your compatriots just as they have suffered from
15 the Jews, who killed the Lord Jesus and the prophets, who harassed ourselves, who offend
16 God and oppose all men by hindering us from speaking words of salvation to the Gentiles. So they would fill up the measure of their sins to the last drop! But the Wrath is on them to the bitter end!

17 Brothers, when we were bereft of you for a little while (out of sight, not out of mind), we were the more eager to see you. We had a keen longing for you.
18 (We did want to reach you—I did, I Paul, more than once—
19 but Satan stopped us.) For who is our hope, our joy, our crown of pride (who but you?) in the presence of our Lord
20 Jesus on his arrival? Why, you, you are our glory and joy!

CHAPTER III

1 So, unable to bear it any longer, I made up my mind to be left behind at Athens all
2 alone; I sent Timotheus our brother, a minister of God in the gospel of Christ, for your strengthening and encouragement in the faith, to prevent
3 anyone being disturbed by these troubles. (Troubles are our lot, you know that well;
4 for we told you beforehand, when we were with you, that "we Christians are to have trouble"—and, as you know, it has been so.)
5 Well then, unable to bear it any longer, I sent to find out about your faith, in case the Tempter had tempted you and our labour had been thrown away.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you :

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith :

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith ?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you :

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV

1 FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication :

4 That every one of you should know how to possess his vessel in sanctification and honour ;

5 Not in the lust of concupiscence, even as the Gentiles which know not God :

6 That no *man* go beyond and defraud his brother in *any* matter : because that the Lord *is* the

6 But when Timotheus reached me a moment ago on his return from you, bringing me the good news of your faith and love and of how you always remember me kindly, longing to see me as I long to
7 see you, then, amid all my own distress and trouble, I was cheered—this faith of yours encouraged me.
8 It is life to me now, if you stand firm in the Lord.
9 How can I render thanks enough to God for you, for all the joy you make me feel in the presence of our God ?
10 Night and day I pray specially that I may see your faces and supply what is defective in
11 your faith. May our God and Father and our Lord Jesus direct my way to you !
12 And may the Lord make you increase and excel in love to one another and to all men
13 (as is my love for you), so as to strengthen your hearts and make them blameless in holiness before our God and Father when our Lord Jesus comes with all his holy ones. [Amen.]

CHAPTER IV

1 FINALLY, brothers, we beg and beseech you in the Lord Jesus to follow our instructions about the way you are to live so as to satisfy God ; you are leading that life, but you are
2 to excel in it still further. You remember the instructions we gave you on the authority of
3 the Lord Jesus. It is God's will that you should be consecrated, that you abstain from
4 sexual vice, that each of you should learn to take a wife for himself chastely and honour-
5 ably, not to gratify sensual passion like *the Gentiles in their*
6 *ignorance of God*—no one is to defraud or overreach his brother in this matter, for *the Lord avenges* all these sins, as

avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER V

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

we told you already in our solemn protest against them.
7 God did not call us to be impure, but to be consecrated;
8 hence, he who disregards this, disregards not man but the God who gave you his holy
9 Spirit. You need no one to write you upon brotherly love, for you are yourselves taught
10 by God to love one another, as indeed is your practice towards all the brothers throughout all Macedonia. We beseech you, brothers, to excel in this more
11 and more; also, endeavour to live quietly, attend to your own business, and—as we charged you—work with your hands,
12 so that your life may be correct in the eyes of the outside world and self-supporting.
13 We would like you, brothers, to understand about those who are asleep in death.

You must not grieve for them, like the rest of men who have no hope.
14 Since we believe that Jesus died and rose again, then it follows that by means of Jesus God will bring with him those who have fallen asleep.
15 For we tell you, as the Lord has told us, that we the living, who survive till the Lord comes, are by no means to take precedence of those
16 who have fallen asleep. The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first;
17 then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so we shall be with the
18 Lord for ever. Now then, encourage one another with these words.

CHAPTER V

1 As regards the course and periods of time, brothers, you have no need of being written

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

2 to. You know perfectly well
that the day of the Lord comes
3 like a thief in the night; when
'all's well' and 'all is safe,' are
on the lips of men, then all
of a sudden Destruction is upon
them, like pangs on a pregnant
woman—escape there is none.
4 But, brothers, you are not in
the darkness for the Day to
5 surprise you like thieves; * you
are all sons of the Light and
sons of the day. We do not
belong to the night or the dark-
6 ness. Well then, we must not
sleep like the rest of men, but
7 be wakeful and sober; for
sleepers sleep by night and
drunkards are drunk by night,
8 but we must be sober, we who
belong to the day, *clad in* faith
and love as *our coat of mail*,
with the hope of *salvation as our*
9 *helmet*—for God destined us
not for Wrath but to gain sal-
vation through our Lord Jesus
10 Christ, who died for us that
waking in life or sleeping in
death we should live together
11 with him. Encourage one
another, therefore, and let each
edify the other—as indeed you
are doing.

12 Brothers, we beg you to
respect those who are working
among you, presiding over you
in the Lord and maintaining
13 discipline; hold them in special
esteem and affection, for the
sake of their work. Be at
14 peace among yourselves. We
beseech you, brothers, keep a
check upon loafers, encourage
the faint-hearted, sustain weak
souls, never lose your temper
15 with anyone; see that none of
you pays back evil for evil, but
always aim at what is kind to
one another and to all the
16 world; rejoice at all times,
17 never give up prayer, thank
18 God for everything—such is his
will for you in Christ Jesus;
19 never quench the fire of the

* Reading καλέσας with A B and the Bohairic version.

20 Despise not prophesyings.
21 Prove all things; hold fast that which is good.
22 Abstain from all appearance of evil.
23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
24 Faithful *is* he that calleth you, who also will do *it*.
25 Brethren, pray for us.
26 Greet all the brethren with an holy kiss.
27 I charge you by the Lord that this epistle be read unto all the holy brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

20 Spirit, never disdain prophetic
21 revelations but test them all,
22 retaining what is good and *abstaining from whatever* kind *is evil*.
23 May the God of peace consecrate you through and through! Spirit, soul, and body, may you be kept without break or blame till the arrival of our Lord Jesus
24 Christ! He who calls you is faithful, he will do this.
25 Pray for us too, brothers.
26 Salute every one of the
27 brothers with a holy kiss. I adjure you by the Lord to have this letter read aloud to all the [holy] brothers.
28 The grace of our Lord Jesus Christ be with you. [Amen.]

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

CHAPTER I

1 PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you:

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

* Reading with Markland and Hort ἐπιστώθη (104 469 Ambrosiaster) for the ἐπιστεύθη of most manuscripts and all versions.

CHAPTER I

1 PAUL and Silvanus and Timotheus, to the church of the Thessalonians in God our Father and the Lord Jesus
2 Christ: grace and peace to you from God the Father and the Lord Jesus Christ.
3 We are bound always to thank God for you, brothers—it is proper that we should, because your faith grows apace and your mutual love, one and
4 all, is increasing. So much so, that throughout the churches of God we are proud of you, proud of the stedfastness and faith you display through all the persecutions and the troubles in which you are involved.
5 They are proof positive of God's equity; you are suffering for the realm of God, and he means to make you worthy of it—
6 since God considers it but just
to repay with trouble those
who trouble you,
7 and repay you who are troubled (as well as us) with rest and relief, when the Lord Jesus is revealed from heaven
8 together with the angels of his power *in flaming fire, to inflict punishment on those who ignore God*, even on *those who refuse obedience* to the gospel of our Lord Jesus,
9 men who will pay the penalty of being destroyed eternally *from the presence of the Lord and from the glory of his might,*
10 *when he comes to be glorified in his saints* and *marvelled at* in all believers
on that day (for our testimony has found confirmation * in

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness

* Omitting ἡμῶν with B Syrhkl.

† Reading ἀνομίας with ℵ B, etc., for the Western paraphrastic ἁμαρτίας.

11 your lives). In view of this we always pray for you, asking our God to make you worthy of his calling and by his power to fulfil every good resolve and
12 every effort of faith, *so that the name* of our Lord Jesus *may be glorified in you* (and you glorified in him), by the grace of our God and the Lord Jesus Christ.

CHAPTER II

1 With regard to the arrival of the * Lord Jesus Christ and
2 our muster before him, I beg you, brothers, not to let your minds get easily unsettled or excited by any spirit of prophecy or any declaration or any letter purporting to come from me, to the effect that the Day of the Lord is already here.
3 Let nobody delude you into this belief, whatever he may say. It will not come till the Rebellion takes place first of all, with the revealing of the Lawless † One, the doomed
4 One, the adversary *who vaunts himself above and against every* so-called *god* or object of worship, actually *seating himself in the* temple *of God* with the proclamation that he himself is
5 God. Do you not remember
6 I used to tell you this when I was with you? Well, you can recall now what it is that restrains him from being revealed before his appointed
7 time. For the secret force of lawlessness is at work already; only, it cannot be revealed till he who at present restrains it
8 is removed. Then shall the Lawless One be revealed, whom the Lord Jesus *will destroy with the breath of his lips* and quell by his appearing and arrival—
9 that One whose arrival is due to Satan's activity, with the full power, the miracles and portents, of falsehood,
10 and with the full deceitful-

of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER III

1 FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother

ness of evil for those who are doomed to perish,
since they refuse to love the Truth that would save them.

11 Therefore God visits them with an active delusion,
till they put faith in falsehood,

12 so that all may be doomed who refuse faith in the Truth but delight in evil.

13 Now we are bound always to thank God for you, brothers *beloved by the Lord*, because God has chosen you as the first to be reaped for salvation, by the consecration of your spirit and

14 by faith in the Truth; it was for this that he called you by our gospel, to gain the glory of

15 our Lord Jesus Christ. Well then, brothers, stand firm and hold to the rules which you have learned from us orally or

16 by letter. And may our Lord Jesus Christ himself and God our Father who has loved us and given us eternal encouragement and good hope, graciously

17 encourage your hearts and strengthen them for all good in deed and word.

CHAPTER III

1 FINALLY, brothers, pray for us, that the word of the Lord may speed on and triumph, as in your own case,

2 and that we may be delivered from perverse and evil men —for the faith is not held by all.

3 However, the Lord is faithful; he will be sure to strengthen you and protect you from the

4 Evil one. Now, we rely on you in the Lord, confident that you do and will do what

5 we enjoin. May the Lord direct your hearts towards God's love and towards Christ's patience!

6 Brothers, we charge you in the name of the Lord Jesus Christ to shun any brother who

that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

is loafing, instead of following the rule you got * from us.
7 For you know quite well how to copy us; we did not loaf in
8 your midst, we did not take free meals from anyone; no, toiling hard at our trade, we worked night and day, so as not to be a burden to any of you.
9 Not that we have no right to such support; it was simply to
10 give you a pattern to copy. We used to charge you even when we were with you, 'If a man will not work, he shall not eat.'
11 But we are informed that some of your number are loafing, busybodies instead of busy.
12 Now in the Lord Jesus Christ we charge and exhort such persons to keep quiet, to do their work and earn their own living.
13 As for yourselves, brothers, never grow tired of doing what
14 is right. Only, if anyone will not obey our orders in this letter, mark that man, do not associate with him—that will
15 make him feel ashamed! You are not to treat him as an enemy, but to put him under discipline as a brother.
16 May the Lord of peace himself grant you peace continually, whatever comes.
The Lord be with you all.
17 The salutation is in my own hand, Paul's; that is a mark in every letter of mine. This is
18 how I write. 'The grace of our Lord Jesus Christ be with you all.'

* Reading παρελάβετε with ℵ B G, etc., for παρελάβοσαν.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

CHAPTER I

1 PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope ;

2 Unto Timothy, *my* own son in the faith : Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith : *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned :

6 From which some having swerved have turned aside unto vain jangling ;

7 Desiring to be teachers of the law ; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully ;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine ;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

CHAPTER I

1 PAUL an apostle of Christ Jesus by command of God our Saviour and Christ Jesus
2 our Hope, to Timotheus his lawful son in the faith : grace, mercy, peace from God the Father and Christ Jesus our Lord.
3 As I asked you when I was on my way to Macedonia, stay where you are at Ephesus and warn certain individuals
4 against teaching novelties and studying myths and interminable genealogies ; such studies bear upon speculations rather than on the divine order which
5 belongs to faith. Whereas the aim of the Christian discipline is the love that springs from a pure heart, from a good conscience, and from a
6 sincere faith. Certain individuals have failed here by turning
7 to empty argument ; doctors of the Law is what they want to be, but they have no idea either of the meaning of the words they use or of the themes
8 on which they harp. I am quite aware that ' the Law is admirable '—provided that one makes a lawful use of it ;
9 he must keep in mind that no law is ever made for honest people but for the lawless and the insubordinate, for the impious and the sinful, for the irreverent and the profane, for parricides and matricides,
10 murderers, immoral persons, sodomites, kidnappers, liars, perjurers, and whatever else is
11 contrary to sound doctrine as laid down by that glorious gospel of the blessed God with which I have been entrusted.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER II

1 I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

12 I render thanks to Christ Jesus our Lord, who has made me able for this; he considered me trustworthy and appointed
13 me to the ministry, though I had formerly been a blasphemer and a persecutor and a wanton aggressor. I obtained mercy because in my unbelief I had acted out of ignorance;
14 and the grace of our Lord flooded my life along with the faith and love that Christ Jesus
15 inspires. It is a sure word, it deserves all praise, that "Christ Jesus came into the world to save sinners"; and though I am the foremost of
16 sinners, I obtained mercy, for the purpose of furnishing Christ Jesus with the chief illustration of his utter patience; I was to be the typical instance of all who were to believe in him and
17 gain eternal life. To the King of eternity, immortal, invisible, the only God, be honour and glory for ever and ever: Amen.
18 I transmit these instructions to you, Timotheus my son, in accordance with what the prophets said who first directed me to you; fight the good fight
19 on these lines, keeping hold of faith and a good conscience. Certain individuals have scouted the good conscience and thus come to grief over
20 their faith—including Hymenaeus and Alexander, whom I have made over to Satan. That will teach them to stop their blasphemous ongoings!

CHAPTER II

1 WELL, my very first counsel is that supplications, prayers, petitions, and thanksgiving, are to be offered for all men
2 —for kings and all in authority, that we may lead a tranquil life in all piety and
3 gravity; it is good to pray thus, it is acceptable to our Saviour,
4 to the God who desires all men

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

to be saved and to attain the
5 knowledge of the Truth. For
" there is one God " and " one
intermediary between God and
6 men, the man Christ Jesus who
gave himself as a ransom for
all " :—in due time this was at-
7 tested, and I was appointed to
be its herald and apostle (I am
not telling a lie, it is quite true),
to teach the Gentiles faith and
truth.

8 Now I want the men to offer prayer at any meeting of the church; and let the hands they lift to heaven be holy—they must be free from anger and
9 dissension. Women in turn are to dress modestly and quietly in seemly garb; they are not to adorn themselves with plaits of hair, with gold or pearls or ex-
10 pensive finery, but with good deeds (as befits women who
11 make a religious profession). A woman must listen quietly in church and be perfectly sub-
12 missive; I allow no woman to teach or dictate to men, she
13 must keep quiet. For Adam was created first, then Eve;
14 and Adam was not deceived, it was Eve who was deceived and
15 who fell into sin. However, women will get safely through childbirth if they continue to be faithful and loving and holy as well as unassuming.

CHAPTER III

1 THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own

CHAPTER III

1 IT is a popular * saying that " whoever aspires to office is set upon an excellent occupa-
2 tion." Well, for the office of a bishop a man must be above reproach; he must be only
3 married once, he must be temperate, master of himself, unruffled, hospitable, a skilled teacher, not a drunkard or violent, but lenient and conciliatory, not a lover of money,
4 able to manage his own house-

* Reading ἀνθρώπινος with D, the Old Latin, Ambrosiaster, and Western codices known to Jerome. It is much more easy to understand how it was altered to πιστός for the sake of uniformity with i. 15, etc., than vice versa.

house, having his children in subjection with all gravity ;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre ;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved ; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly :

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ;

hold properly and keep his children submissive and per-
5 fectly respectful (if a man does not know how to manage his own household, how is he to look after the church of God ?) ;
6 he must not be a new convert, in case he gets conceited and incurs the doom passed on the
7 devil ; also, he must have a good reputation among outsiders, in case he incurs slander and is trapped by the devil.
8 Deacons in turn are to be serious men ; they are not to be tale-bearers or addicted to
9 drink or pilfering ; they must maintain the divine truth of the faith with a pure conscience.
10 They too must be put on probation ; after that, if they are above reproach, they can serve
11 as deacons. Their wives must be serious too ; they must not be slanderers but temperate and
12 absolutely trustworthy. Deacons are only to be married once, and they must manage their children and households
13 properly. For those who do good service as deacons win a good position for themselves as well as great freedom in the
14 faith of Christ Jesus. Though I hope to come to you before long, I am writing to you in this way,
15 in case I am detained, to let you see how people ought to behave within the household of God ; it is the church of the living God, the pillar and bulwark of the
16 Truth. And who does not admit how profound is the divine truth of our religion ?—it is He who was "manifest in the flesh, vindicated by the Spirit, seen by the angels, preached among the nations, believed on throughout the world, taken up to glory."

CHAPTER IV

1 But in later days, the Spirit distinctly declares, certain people will rebel against the faith ; they will listen to spirits of error and to the doctrines

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

2 that daemons teach through
plausible sophists who are
3 seared in conscience—men who
prohibit marriage and insist on
abstinence from foods which
God created for believing men,
who understand the Truth, to
partake of with thanksgiving.
4 Anything God has created is
good, and nothing is to be
tabooed—provided it is eaten
5 with thanksgiving, for then it is
consecrated by the prayer said
6 over it. Lay this before the
brotherhood, and you will be
an excellent minister of Christ
Jesus, brought up on the truths
of the faith and on the lessons of
the good doctrine you have al-
7 ready followed. Shut your mind
against these profane, drivel-
ling myths; train for the reli-
8 gious life. The training of the
body is of small service, but
religion is of service in all di-
rections; it contains the prom-
ise of life both for the present
9 and for the future. It is a sure
word, it deserves all praise,
10 that "we toil and strive * because our hope is fixed upon the living God, the Saviour of all men"—of believers in
11 particular. Give these orders
12 and teach these lessons. Let no one slight you because you are a youth, but set the believers an example of speech, behaviour,
13 love, faith, and purity. Attend to your Scripture-reading, your preaching, and your teach-
14 ing, till I come. You have a gift that came to you transmitted by the prophets, when the presbytery laid their hands upon you; do not neglect that gift.
15 Attend to these duties, let them absorb you, so that all men may note your progress.
16 Watch yourself and watch your teaching; stick to your work: if you do that, you will save your hearers as well as yourself.

* Reading ἀγωνιζόμεθα with ℵ* A C G K, etc. The context requires an aggressive, active verb. The "sure words" all have a more or less eschatological outlook.

CHAPTER V

1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none

CHAPTER V

1 Never censure an older man harshly; appeal to him as a father. Treat younger men
2 like brothers, older women like mothers, younger women like sisters—with perfect propriety.
3 Widows who really need it must be supported from the
4 funds. (When a widow has children or grandchildren, they must learn that the first duty of religion is to their own household, and that they should make some return to those who have brought them up. In God's sight this is an acceptable thing.)
5 The really forlorn widow has her hope fixed on God, night and day she is at her prayers and supplications;
6 whereas the widow who plunges into dissipation is dead before
7 ever she dies. So lay down the following rules, to prevent any
8 reproach being incurred. Whoever does not provide for his own relatives and particularly for his own family, has repudiated the faith: he is worse than
9 an infidel. No one under sixty is to be put on the church's list
10 of widows; and she must have been only once married, she must have a reputation for good service, as a woman who has brought up children, shown hospitality, washed the feet of the saints, relieved distress, and interested herself in all good
11 works. Refuse to put young widows on the list, for when their wanton desires alienate them from Christ, they want to
12 marry and thus are guilty of breaking their first troth to
13 Him. Besides, they become idle unconsciously * by gadding about from one house to another—and not merely idle but gossips and busybodies, repeating things they have no right to
14 mention. So I prefer young widows to marry again, to bear children, to look after their

* I accept the conjecture λανθάνουσι for the μανθάνουσι of the canonical text, which makes the grammatical construction very awkward.

occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

households, and not to afford our opponents any chance of
15 reviling us. As it is, some widows have already turned af-
16 ter Satan.—Any believer, man or woman, who has widowed relatives, must give them relief; the church is not to be burdened with them; she has to relieve the widows who really
17 need relief. Presbyters who are efficient presidents are to be considered worthy of ample remuneration, particularly those who have the task of preaching
18 and teaching: Scripture says, *You must not muzzle an ox when he is treading the grain*, and *A workman deserves his wages*.
19 Never let any charge be brought against a presbyter, unless it is certified by two or
20 three witnesses. Those who are guilty of sin you must expose in public, to overawe the others.
21 In the presence of God and the Lord Jesus Christ and the elect angels, I adjure you to be unprejudiced in carrying out these orders; be absolutely
22 impartial. Never be in a hurry to ordain a presbyter; do not make yourself responsible for the sins of another man—keep
24 your own life pure.* Some people's sins are notorious and call for judgment, but in some cases sin only comes out after-
25 wards. Good works are equally conspicuous; and even when they are not, they cannot escape notice for ever.

* The words, "Give up being a total abstainer; take a little wine for the sake of your stomach and your frequent attacks of illness," which follow, are either a marginal gloss or misplaced.

CHAPTER VI

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because

CHAPTER VI

1 Let all servants who are under the yoke of slavery remember that their masters are entitled to perfect respect —otherwise it will be a scandal to the Name of God and to our
2 doctrine. Those who have Christian believers as their masters must not take liberties

they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only

with them because they are brothers; they must be all the better servants because those who get the good of their service are believers and beloved.

3 This is what you are to teach and preach. Anyone who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with piety,
4 is a conceited, ignorant creature, with a morbid passion for controversy and argument which only leads to envy, dissension, insults, insinuations,
5 and constant friction between people who are depraved in mind and deprived of the Truth. They imagine religion
6 is a paying concern. And so it is—provided it goes with a con-
7 tented spirit; for we bring nothing into the world, and we can take nothing out of it.
8 If we have food and clothes, we must be content with that.
9 Those who are eager to be rich get tempted and trapped in many senseless and pernicious propensities that drag men down to ruin and destruction.
10 For love of money is the root of all mischief; it is by aspiring to be rich that certain individuals have gone astray from the faith and found themselves pierced with many a pang of
11 remorse. Shun that, O man of God, aim at integrity, piety, faith, love, stedfastness, and
12 suavity; fight in the good fight of the faith, secure that life eternal to which you were called when you voiced the good confession in the presence
13 of many witnesses. In the presence of God who is the Life of all, and of Christ Jesus who testified to the good confession
14 before Pontius Pilate, I charge you to keep your commission free from stain, free from re-
15 proach, till the appearance of our Lord Jesus Christ—which will be brought about in due time by that blessed and only

Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

Sovereign, King of kings and
16 Lord of lords, who alone has immortality, who dwells in light that none can approach, whom no man has ever seen or can see. To him be honour and eternal dominion: Amen.

17 Charge the rich of this world not to be supercilious, and not to fix their hopes on so uncertain a thing as riches but on the living God who richly provides us with all the enjoyments of
18 life; tell them to be bountiful, rich in good works, open-
19 handed and generous, amassing right good * treasure for themselves in the world to come, in order to secure the life which is life indeed.

20 O Timotheus, keep the securities of the faith intact: avoid the profane jargon and contradictions of what is falsely
21 called 'Knowledge.' Certain individuals have failed in the faith by professing that.

Grace be with you. [Amen.]

* For θεμέλιον I accept the attractive conjecture θέμα λίαν, in view of the close parallel in Tobit iv. 9–10 (θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης· διότι ἐλεημοσύνη ἐκ θανάτου ῥύεται).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

CHAPTER I

1 PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished

CHAPTER I

1 PAUL an apostle of Christ Jesus by the will of God in the service of the Life he has
2 promised in Christ Jesus—to his beloved son Timotheus: grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I render thanks to God, the God of my fathers whom I worship with a pure conscience, as I mention you constantly in
4 my prayers. When I recall the tears you shed when we parted, I long by night and day to see
5 you again. That would fill me with joy, for I am reminded of your sincere faith, a faith which dwelt first in your grandmother Lois and your mother Eunice, as it dwells (I feel sure) in yourself.

6 Hence I would remind you to rekindle the divine gift which you received when my hands were laid upon you;
7 for God has not given us a timid spirit but a spirit of power and love and discipline.
8 So do not be ashamed to testify to our Lord, and do not be ashamed of a prisoner of the Lord like me; join me in bearing suffering for the gospel by
9 the power of the God who has saved us and called us to a life of consecration—not for anything we have done but because he chose to do it himself, by the grace which he gave us ages
10 ago in Christ Jesus and has now revealed in the appearance of our Saviour Jesus Christ,

death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER II

1 THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for

who has put down death and brought life and immortality
11 to light by the gospel. Of that gospel I have been appointed a herald and an
12 apostle and a teacher, and this is why I am suffering. Still, I am not ashamed of it; I know whom I have trusted, and I am certain he is able to keep what I have put into his hands till the great Day.
13 Model yourself on the sound instruction you have had from me in the faith and
14 love of Christ Jesus. Keep the great securities of your faith intact, by aid of the holy Spirit that dwells within us.
15 You are aware that all the Asiatics have discarded me, including Phygelus and Her-
16 mogenes. May the Lord show favour to the household of Onesiphorus, for many a time he braced me up; he was not ashamed of my im-
17 prisonment—no, he made eager search for me when
18 he reached Rome, and he found me (may he find favour with the Lord on the great Day! The Lord grant it!). And you know very well what a help he was to me in Ephesus.

CHAPTER II

1 Now, my son, be strong in the grace of Christ
2 Jesus, and transmit the instructions I gave you in presence of many witnesses to trustworthy men, that they may be competent to teach others.
3 Join the ranks of those who bear suffering, like a loyal soldier of Christ Jesus.
4 No soldier gets entangled in civil pursuits; his aim is to satisfy his commander.
5 Again, a competitor in the games is not crowned unless

masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

6 he observes the rules. The farmer who has done the work must have the first share of
7 the fruit. Think what I mean! The Lord will help you to understand perfectly.
8 Never forget "Jesus Christ risen from the dead, descended from David"—that is my gos-
9 pel, for which I have to suffer imprisonment as if I were a criminal. (But there is no prison for the word of God.)
10 All I endure is for the sake of the elect, to let them obtain their share of the salvation of Christ Jesus and also of eternal
11 glory. It is a sure word, that
"If we have died with him,
we shall live with him,
12 if we endure, then we shall
reign with him,
if we disown him, then he
shall disown us,
13 if we are faithless, he remains faithful"—for he cannot be untrue to himself.
14 Remind men of this: adjure them before the Lord not to bandy arguments—no good comes out of that, it only means the undoing of your au-
15 dience. Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth.
16 Avoid all that profane jargon, for it leads people still further
17 into irreligion, and their doctrine spreads like a gangrene. So it is with Hymenaeus and
18 Philetus; they have failed in the Truth by arguing that the resurrection has taken place already, and they are undermining some
19 people's faith. But the solid foundation laid by God remains, and this is its inscription:
the Lord knows who are his,
and
'let everyone who names the name of the Lord give up evil.'
20 In any great house there are indeed vessels not only of gold and silver but also of wood and clay, some for noble, some for

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAPTER III

1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also

21 menial service. If one will only
keep clear of the latter, he will
be put to noble use, he will be
consecrated and useful to the
Owner of the House, he will be
set apart for good work of all
22 kinds. So shun the lusts of
youth and aim at integrity,
faith, love, and peace, in the
company of those who invoke
the Lord out of a pure heart.
23 Shut your mind against foolish,
popular controversy; be sure
24 that only breeds strife. And
the Lord's servant must not
be a man of strife; he must be
kind to everybody, a skilled
teacher, a man who will not
25 resent injuries; he must be
gentle in his admonitions to the
opposition—God may perhaps
let them change their mind and
26 admit the Truth; they may
come to their senses again and
escape the snare of the devil,
as they are brought back to
life by God to do his will.

CHAPTER III

1 Mark this, there are hard
times coming in the last
2 days. For men will be self-
ish, fond of money, boastful,
haughty, abusive, disobedient
to their parents, ungrateful,
3 irreverent, callous, relentless,
scurrilous, dissolute, and sav-
age; they will hate goodness,
4 they will be treacherous, reck-
less and conceited, preferring
5 pleasure to God—for though
they keep up a form of religion,
they will have nothing to do
6 with it as a force. Avoid all
such. Some of them worm
their way into families and get
hold of the women-folk who
feel crushed by the burden of
their sins—wayward creatures
7 of impulse, who are always
curious to learn and never able
to attain the knowledge of the
8 Truth. For these guides of
theirs are hostile to the Truth,
just as Jannes and Jambres
were hostile to Moses; they are

resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

CHAPTER IV

1 I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away

depraved in mind and useless
9 for all purposes of faith. However, they will get no further, for their aberration will be detected by everyone, as was the case with these magicians.
10 Now you have followed my teaching, my practice, my aims, my faith, my patience,
11 my love, my stedfastness, my persecutions, my sufferings—all that befell me at Antioch, Iconium and Lystra, all the persecutions I had to undergo, from which the Lord rescued me.
12 Yes, and all who want to live the religious life in Christ Jesus will be persecuted.
13 Bad characters and impostors will go from bad to worse, deceiving others and
14 deceived themselves; but hold you to what you have been taught, hold to your convictions, remember who
15 your teachers were, remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus.
16 All scripture is inspired by God and profitable for teaching, for reproof, for amendment, and for moral
17 discipline, to make the man of God proficient and equip him for good work of every kind.

CHAPTER IV

1 IN the presence of God and of Christ Jesus who will judge the living and the dead, in the light of his appearance and his
2 reign, I adjure you to preach the word; keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your
3 teaching, for the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own
4 fancies; they will give up

their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

listening to the Truth and turn to myths.

5 Whatever happens, be self-possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister.

6 The last drops of my own sacrifice are falling; my time to go has come.

7 I have fought in the good fight; I have run my course; I have kept the faith.

8 Now the crown of a good life awaits me, with which the Lord, that just Judge, will reward me on the great Day—and not only me but all who have loved and longed for his appearance.

9 Do your best to come soon
10 to me, for Demas, in his love for this world, has deserted me and gone to Thessalonica; Crescens is off to Gaul, Titus
11 to Dalmatia, Luke is the only one who is with me. Pick up Mark and bring him along with you, for he is of great use in
12 helping me. (I have had to send Tychicus to Ephesus.)
13 When you come, bring the mantle I left at Troas with Carpus, also my books, and particularly my paper.

14 Alexander the blacksmith has done me a lot of harm: *the Lord will pay him back for what he has done* (beware of him),
15 for he has been bitterly hostile
16 to anything I have said. The first time I had to defend myself, I had no supporters; everyone deserted me. God grant it may not be brought up against
17 them! But the Lord supported me and gave me strength to make a full statement of the gospel and let all the heathen hear it. I was rescued *from the*
18 *jaws of the lion.* The Lord will rescue me from every assault of evil, he will bring me safe to his own realm in heaven. To him be glory for ever and ever! Amen

19 Salute Prisca and Aquila, and the household of Onesiphorus.
20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

19 Salute Prisca and Aquila and the household of Onesiphorus.
20 Erastus stayed on at Corinth: I left Trophimus ill at
21 Miletus. Do your best to come before winter.

Eubulus salutes you; so do Pudens, Linus, Claudia, and all the brotherhood.
22 The Lord Jesus be with your spirit.

Grace be with you all.

THE EPISTLE OF PAUL TO

TITUS

CHAPTER I

1 PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

* This passage seems to have been added, rather awkwardly, to the original text.

CHAPTER 1

1 PAUL a servant of God and an apostle of Jesus Christ for the faith of God's elect and for their knowledge of the Truth that goes with a religious
2 life, serving in hope of the life eternal which God, who never
3 lies, promised ages ago—he gave effect to his word in due time by a proclamation with which I have been entrusted by command of God our Saviour:
4 —to Titus my lawful son in a faith we hold in common; grace and peace from God the Father and Christ Jesus our Saviour.

5 I left you behind in Crete in order to finish putting things right and to appoint presbyters in every town as I told you,
6 men who are above reproach, only once married, with children who believe and who are not liable to the charge of being profligate or insubordinate.
7 [For a bishop must be above reproach—he is a steward of God's house—he must not be presumptuous or hot-tempered or a drunkard or violent or
8 addicted to pilfering; he must be hospitable, a lover of goodness, master of himself, a just man, a religious man, and ab-
9 stemious; he must hold by the sure truths of doctrine so as to be able to give instruction in sound doctrine and refute ob-
10 jections raised by any.]* For there are plenty of insubordinate creatures who impose on people with their empty arguments, particularly those who have come over from Judaism;

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

11 they must be silenced, for they
are undermining whole families
by teaching objectionable doc-
trine for the base end of making
12 money. It has been said by one
of themselves, by a prophet of
their own, that—
"Cretans are always liars, evil
beasts, lazy gluttons."
13 That is a true statement. So
deal sharply with them, to have
14 them sound in the faith instead
of studying Jewish myths and
rules laid down by men who
15 have discarded the Truth. For
the pure all things are pure,
but nothing is pure for the
polluted and unbelieving; their
very mind and conscience are
16 polluted. They profess to know
God, but they deny him by
their deeds; they are detest-
able, disobedient, and useless
for good work of any kind.

CHAPTER II

1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to

CHAPTER II

1 You must instruct people in
what is due to sound doc-
2 trine. Tell the older men to be
temperate, serious, masters of
themselves, sound in faith, in
3 love, and in stedfastness. Tell
the older women also to be rev-
erent in their demeanour and
not to be slanderers or slaves to
4 drink; they must give good
counsel, so that the young
women may be trained to love
5 their husbands and children,
to be mistress of themselves,
chaste, domestic, kind, and
submissive to their husbands
—otherwise it will be a scandal
6 to the gospel. Tell the young
men also to be masters of them-
7 selves at all points; set them
an example of good conduct;
be sincere and serious in your
8 teaching, let your words be
sound and such that no excep-
tion can be taken to them, so
that the opposite side may be
confounded by finding nothing
that they can say to our dis-
9 credit. Tell servants to be sub-

please *them* well in all *things;* not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and

missive to their masters and to give them satisfaction all
10 round, not to be refractory, not to embezzle, but to prove themselves truly faithful at all points, so as to be an ornament to the doctrine of God our
11 Saviour in all respects. For the grace of God has appeared to
12 save all men, and it schools us to renounce irreligion and worldly passions and to live a life of self-mastery, of integrity, and of piety in this present
13 world, awaiting the blessed hope of the appearance of the Glory of the great God and of
14 our Saviour Christ Jesus, who gave himself up for us to redeem us from all iniquity and secure himself a clean people with a zest for good works.
15 Tell them all this, exhort and reprove, with full authority; let no one slight you.

CHAPTER III

1 Remind them to be submissive to their rulers and authorities; they must obey, they must be ready for any
2 good work, they must abuse no one, they must not quarrel, but be conciliatory and display perfect gentleness to all men.
3 For we ourselves were once senseless, disobedient, astray, enslaved to all manner of passions and pleasures; we spent our days in malice and envy, we were hateful, and we
4 hated one another. But "the goodness and affection of God
5 our Saviour appeared; and he saved us, not for anything we had done but from his own pity for us, by the water that means regeneration and renewal under
6 the holy Spirit which he poured upon us richly through Jesus
7 Christ our Saviour, that we might be justified by his grace and become heirs to the hope
8 of life eternal." It is a sure saying.

I want you to insist on this,

these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

that those who have faith in God must profess honest occupations. Such counsels are
9 right and good for men. But avoid foolish controversy, and let genealogies and dissensions and strife over the Law alone, for these are fruitless and futile.
10 After a first and a second warning have no more to do
11 with a factious person; you may be sure a man like that is perverted; he is sinning and he knows it.
12 Whenever I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to winter there.
13 Give a hearty send-off to Zenas the jurist and Apollos; see that
14 they want for nothing. Our people must really learn to profess honest occupations, so as to be able to meet such special occasions; they must not be idle.
15 All who are with me salute you.

Salute those who love us in the faith.

Grace be with you all.

THE EPISTLE OF PAUL TO

PHILEMON

1 PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

1 PAUL a prisoner of Christ Jesus and brother Timotheus,
to our beloved fellow-worker
2 Philemon, to our sister Apphia,
to our fellow-soldier Archippus,
and to the church that meets
3 in your house: grace and peace
to you from God our Father
and the Lord Jesus Christ.
4 I always thank my God when
I mention you in my prayers;
5 for as I hear of your love and
loyalty to the Lord Jesus and
6 to all the saints, I pray that by
their participation in your loyal
faith they may have a vivid
sense of how much good we *
Christians can attain.
7 I have had great joy and en-
couragement over your love,
my brother, over the way you
have refreshed the hearts of the
8 saints. Hence, although in
Christ I would feel quite free to
9 order you to do your duty, I
prefer to appeal to you on the
ground of love. Well, then, as
Paul the old man, who now-a-
days is a prisoner for Christ
10 Jesus, I appeal to you on behalf
of my spiritual son born while
I was in prison. It is Onesimus!
11 Once you found him a worthless
character, but now-a-days he is
worth something to you and
12 me. I am sending him back to
you, and parting with my very
13 heart. I would have liked to
keep him beside me, that as
your deputy he might serve me
during my imprisonment for

* Reading ἡμῖν instead of ὑμῖν. As Lightfoot observes, "scribes would be strongly tempted to alter ἡμῖν into ὑμῖν from a misapprehension of the sense, and a wish to apply the words to Philemon and his household."

14 But without thy mind would
I do nothing; that thy benefit
should not be as it were of neces-
sity, but willingly.

15 For perhaps he therefore
departed for a season, that thou
shouldest receive him for ever;

16 Not now as a servant, but
above a servant, a brother beloved,
specially to me, but how much
more unto thee, both in the flesh,
and in the Lord?

17 If thou count me therefore a
partner, receive him as myself.

18 If he hath wronged thee, or
oweth *thee* ought, put that on
mine account;

19 I Paul have written *it* with
mine own hand, I will repay *it:*
albeit I do not say to thee how
thou owest unto me even thine
own self besides.

20 Yea, brother, let me have
joy of thee in the Lord: refresh
my bowels in the Lord.

21 Having confidence in thy
obedience I wrote unto thee, know-
ing that thou wilt also do more
than I say.

22 But withal prepare me also
a lodging: for I trust that through
your prayers I shall be given
unto you.

23 There salute thee Epaphras,
my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas,
Lucas, my fellowlabourers.

25 The grace of our Lord Jesus
Christ *be* with your spirit. Amen.

¶ Written from Rome to Phile-
mon, by Onesimus a servant.

14 the gospel; but I did not want
to do anything without your
consent, so that your goodness
to me might come of your own
free will, without any appear-
ance of constraint.

15 Perhaps this was why you
and he were parted for a while,
that you might get him back
16 for good, no longer a mere slave
but something more than a
slave—a beloved brother;
especially dear to me but how
much more to you as a man and
17 as a Christian! You count me
a partner? Then receive him
18 as you would receive me, and
if he has cheated you of any
money or owes you any sum,
put that down to my account.
19 This is in my own handwriting:
'I Paul promise to refund it'—
not to mention that you owe
me, over and above, your very
20 soul. Come, brother, let me
have some return from you in
the Lord! Refresh my heart in
Christ.

21 I send you this letter relying
on your obedience; I know
you will do even more than I
22 tell you. And get quarters
ready for me, for I am hoping
that by your prayers I shall be
restored to you.

23 Epaphras my fellow-prisoner
in Christ Jesus salutes you.
24 So do Mark, Aristarchus,
Demas and Luke, my fellow-
workers.

25 The grace of the Lord Jesus
Christ be with your spirit.
Amen.

THE EPISTLE TO THE

HEBREWS

CHAPTER I

1 GOD, who at sundry times
and in divers manners spake in
time past unto the fathers by
the prophets,
2 Hath in these last days
spoken unto us by *his* Son,
whom he hath appointed heir
of all things, by whom also he
made the worlds;
3 Who being the brightness
of *his* glory, and the express
image of his person, and
upholding all things by the
word of his power, when he
had by himself purged our
sins, sat down on the right
hand of the Majesty on
high;
4 Being made so much
better than the angels, as he
hath by inheritance obtained
a more excellent name than
they.
5 For unto which of the
angels said he at any time,
Thou art my Son, this day
have I begotten thee? And
again, I will be to him a
Father, and he shall be to me
a Son?
6 And again, when he bring-
eth in the firstbegotten into
the world, he saith, And let all
the angels of God worship him.
7 And of the angels he
saith, Who maketh his angels
spirits, and his ministers a
flame of fire.
8 But unto the Son *he
saith*, Thy throne, O God, *is*
for ever and ever: a sceptre
of righteousness *is* the sceptre
of thy kingdom.
9 Thou hast loved righteous-
ness, and hated iniquity; there-

CHAPTER I

1 MANY were the forms and
fashions in which God spoke
of old to our fathers by the
2 prophets, but in these days at
the end he has spoken to us by
a Son—a Son whom he ap-
pointed heir of the universe, as
it was by him that he created
3 the world. He, reflecting God's
bright glory and stamped with
God's own character, sustains
the universe with his word of
power; when he had secured
our purification from sins, he sat
down at the right hand of the
4 Majesty on high; and thus he is
superior to the angels, as he has
inherited a Name superior to
5 theirs. For to what angel did
God ever say,

'Thou art my son,
to-day have I become thy fa-
ther'?

Or again,

'I will be a father to him,
and he shall be a son to me'?

6 And further, when introducing
the Firstborn into the world,
he says,

'Let all God's angels worship
him.'

7 While he says of angels,

'Who makes his angels into
winds,
his servants into flames of fire,'

8 he says of the Son,

'God is thy throne for ever and
ever,
thy royal sceptre is the sceptre
of equity:
9 *thou hast loved justice and*
*hated lawlessness,**
therefore God, thy God, has
consecrated thee

* Reading ἀνομίαν instead of ἀδικίαν

fore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER II

1 THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels: thou

with the oil of rejoicing beyond thy comrades'—

10 and,

'Thou didst found the earth at the beginning, O Lord,
and the heavens are the work of thy hands;

11 *they will perish, but thou remainest, they will all be worn out like a garment,*

12 *thou wilt roll them up like a mantle and* they will be changed, but thou art the same,*
and thy years will never fail.'

13 To what angel did he ever say,

'Sit at my right hand,
till I make your enemies a footstool for your feet'?

14 Are not all angels merely spirits in the divine service, commissioned for the benefit of those who are to inherit salvation?

CHAPTER II

1 WE must therefore pay closer attention to what we have heard, in case we drift
2 away. For if the divine word spoken by angels held good, if transgression and disobedience met with due punishment in
3 every case, how shall we escape the penalty for neglecting a salvation which was originally proclaimed by the Lord himself and guaranteed to us by
4 those who heard him, while God corroborated their testimony with signs and wonders and a variety of miraculous powers, distributing the holy Spirit as it pleased him.

5 For the world to come, of which I am speaking, was not
6 put under the control of angels. One writer, as we know, has affirmed,

What is man, that thou art mindful of him?
or the son of man, that thou carest for him?

7 *For a little while thou hast put him lower than the angels,*

* Omitting [ὡς ἱμάτιον], which has been repeated from the previous line.

crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

crowning him with glory and honour,

8 *putting all things under his feet.**

Now by *putting all things under* him, the writer meant to leave nothing out of his control. But, as it is, we do not yet see *all* 9 *things controlled* by man; what we do see is Jesus *who was put lower than the angels for a little while* to suffer death, and who has been *crowned with glory and honour* that by God's grace he might taste death for every-
10 one. In bringing many sons to glory, it was befitting that He for whom and by whom the universe exists, should perfect the Pioneer of their salvation
11 by suffering. For sanctifier and sanctified have all one origin. That is why he is not ashamed to call them brothers,
12 saying,

'*I will proclaim thy name to my brothers,*
in the midst of the church
I will sing of thee,'

13 and again,

'*I will put my trust in him,*'

and again,

'*Here am I and the children God has given me.*'

14 Since the children then share blood and flesh, he himself participated in their nature, so that by dying he might crush him who wields the power of death (that is to say, the devil)
15 and release from thraldom those who lay under a life-
16 long fear of death. (For of course it is not angels that *he succours*, it is *the offspring of Abraham.*)
17 He had to resemble his brothers in every respect, in order to prove a merciful and faithful high priest in things divine, to expiate the sins of
18 the People. It is as he suffered by his temptations that he is able to help the tempted.

* Omitting καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

CHAPTER III

1 WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

CHAPTER III

1 HOLY brothers, you who participate in a heavenly calling, look at Jesus then, at the apostle and high priest of our
2 confession; he is faithful to Him who appointed him. For while Moses also was *faithful in every department of God's*
3 *house*, Jesus has been adjudged greater glory than Moses, inasmuch as the founder of a house enjoys greater honour
4 than the house itself. (Every house is founded by someone, but God is the founder of all.)
5 Besides, while Moses was *faithful in every department of God's house* as an attendant—
6 by way of witness to the coming revelation—Christ is faithful as a Son over God's house.

Now we are this house of God, if we will only keep confident and proud of our hope.*

7 Therefore, as the holy Spirit says,

To-day, when you hear his voice,
8 *harden not your hearts as at the Provocation,*
on the day of the Temptation in the desert,
9 *where your fathers put me to the proof, and for forty years felt what I could do.*
10 *Therefore I grew exasperated with that generation,*
I said, 'They are always astray in their heart':
They would not learn my ways;
11 *so I swore in my anger,*
'They shall never enter my Rest.'

12 Brothers, take care in case there is a wicked, unbelieving heart in any of you, moving you to apostatize from the living
13 God. Rather admonish one another daily, so long as this word *To-day* is uttered, that none of you may be deceived by
14 sin and *hardened.* For we only participate in Christ provided that we keep firm to the very end the confidence with which

* Omitting μεχρὶ τέλους βεβαίαν, which has probably been inserted from ver. 14, where the same words occur in a similar connexion.

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER IV

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

15 we started, this word ever sounding in our ears,

To-day, when you hear his voice, harden not your hearts as at the Provocation.

16 Who heard and yet *provoked* him? Was it not all who left Egypt under the leadership of
17 Moses? And with whom was he *exasperated for forty years?* Was it not with those who sinned, whose *corpses fell in the*
18 *desert?* And to whom *did he swear that they would never enter his Rest?* To whom but those
19 who disobeyed? Thus we see it was owing to unbelief that they could not enter.

CHAPTER IV

1 Well then, as the promise of entrance is still left to us, let us be afraid of anyone being
2 judged to have missed it. For we have had the good news as well as they; only, the message they heard was of no use to them, because it did not meet with * faith in the hearers.
3 For we do *enter the Rest* by our faith: according to his word,

As I swore in my anger, they shall never enter my Rest—

although *his works* were all over by the foundation of the world.
4 For he says this somewhere about the seventh day: *And God rested from all his works on*
5 *the seventh day.* And again in this passage, *they shall never*
6 *enter my Rest.* Since then it is reserved for some *to enter it*, and since those who formerly got the good news failed to enter owing to their disobedi-
7 ence, he again fixes a day; *To-day*—as he says in 'David' after so long an interval, and as has been already quoted—

To-day, when you hear his voice,
harden not your hearts.

8 Thus if Joshua had given them Rest, God would not speak later about another day.

* Reading συγκεκερασμένος or συγκεκραμένος with ℵ, the Old Latin, the Peshitto, etc.

9 There remaineth therefore a rest to the people of God.
10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.
11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.
12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.
13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.
14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.
15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.
16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V

1 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:
2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.
5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou

9 There is a sabbath-Rest, then, reserved still for the People of
10 God (for once *a man enters his rest*, he *rests from work* just as God did).
11 Let us be eager then to *enter that Rest*, in case anyone falls into the same sort of disobedi-
12 ence. For the Logos of God is a living thing, active and more cutting than any sword with double edge, penetrating to the very division of soul and spirit, joints and marrow—scrutinizing the very thoughts and conceptions of the heart.
13 And no created thing is hidden from him; all things lie open and exposed before the eyes of him with whom we have to reckon.
14 As we have a great high priest, then, who has passed through the heavens, Jesus the Son of God, let us hold fast to
15 our confession; for ours is no high priest who is incapable of sympathizing with our weaknesses, but one who has been tempted in every respect like ourselves, yet without sinning.
16 So let us approach the throne of grace with confidence, that we may receive mercy and find grace to help us in the hour of need.

CHAPTER V

1 Every high priest who is selected from men and appointed to act on behalf of men in things divine, offering gifts
2 and sacrifices for sins, can deal gently with those who err through ignorance, since he himself is beset with weakness
3 —which obliges him to present offerings for his own sins as well as for those of the People.
4 Also, it is an office which no one elects to take for himself; he is called to it by God, just as
5 Aaron was. Similarly Christ was not raised to the glory of the high priesthood by himself but by Him who declared to him,

art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER VI

1 THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.

Thou art my son,
to-day have I become thy father.

6 Just as elsewhere he says,
Thou art a priest for ever, with the rank of Melchizedek.

7 In the days of his flesh, with bitter cries and tears, he offered prayers and supplications to Him who was able to save him from death; and he was heard, because of his godly fear.

8 Thus, Son though he was, he learned by all he suffered how
9 to obey, and by being thus perfected he became the source of eternal salvation for all who
10 obey him, being designated by God high priest *with the rank of Melchizedek.*

11 On this point I have a great deal to say, which it is hard to make intelligible to you. For you have grown dull of hearing.
12 Though by this time you should be teaching other people, you still need someone to teach you once more the rudimentary principles of the divine revelation. You are in need of milk, not of solid food.
13 (For anyone who is fed on milk is unskilled in moral truth; he
14 is a mere babe. Whereas solid food is for the mature, for those who have their faculties trained by exercise to distinguish good and evil.)

CHAPTER VI

1 LET us pass on then to what is mature, leaving elementary Christian doctrine behind, instead of laying the foundation over again with repentance from dead works, with faith in
2 God, with instruction about ablutions and the laying on of hands, about the resurrection of the dead and eternal punish-
3 ment. With God's permission,
4 we will take this step.* For in the case of people who have been once enlightened, who tasted the heavenly Gift, who

* Reading ποιήσομεν with ℵ B, the Latin version, etc., instead of ποιήσωμεν.

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a

participated in the holy Spirit,
5 who tasted the goodness of
God's word and the powers of
the world to come, and then
6 fell away—it is impossible to
make them repent afresh, since
they crucify the Son of God in
their own persons and hold him
up to obloquy.
7 For *land* which absorbs the
rain that often falls on it,
and bears *plants* that are use-
ful to those for whom it is
tilled, receives a blessing from
8 God; whereas, if it *produces
thorns and thistles*, it is repro-
bate and on the verge of being
cursed—its fate is to be burned.
9 Though I say this, beloved,
I feel sure you will take the
better course that means salva-
tion.
10 God is not unfair; he will
not forget what you have
done, or the love you have
shown for his sake in minister-
ing, as you still do, to the
saints.
11 It is my heart's desire that
each of you would prove
equally keen upon realizing
your full hope to the very end,
12 so that instead of being slack
you may imitate those who in-
herit the promises by their
stedfast faith.
13 For in making a promise to
Abraham
God *swore by himself*
(since he could swear by
none greater),
14 *I will indeed bless you and
multiply you.*
15 Thus it was that Abraham
by his stedfastness obtained
what he had been promised.
16 For as men swear by a
greater than themselves, and
as an oath means to them
a guarantee that ends any
17 dispute, God, in his desire to
afford the heirs of the Promise
a special proof of the solid char-
acter of his purpose, interposed
18 with an oath; so that by these
two solid facts (the Promise and
the Oath), where it is impos-

strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

CHAPTER VII

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

sible for God to be false, we refugees might have strong encouragement to seize the hope
19 set before us, anchoring the soul to it safe and sure, as *it enters the inner* Presence *behind the veil.*

CHAPTER VII

20 There Jesus entered for us in advance, when he became high priest *for ever with the rank*
1 *of Melchizedek.* For *Melchizedek, the king of Salem, a priest of the Most High God,* who *met Abraham on his return from the slaughter of the kings and blessed*
2 *him*—who had *a tenth part of everything* assigned him by *Abraham*—this Melchizedek is primarily a *king of righteousness* (that is the meaning of his name); then, besides that, *king of Salem* (which means, king of
3 peace). He has neither father nor mother nor genealogy, neither a beginning to his days nor an end of his life, but, resembling the Son of God, continues
4 to be *priest* permanently. Now mark the dignity of this man. The patriarch *Abraham paid*
5 him *a tenth* of the spoils. Those sons of Levi who receive the priestly office are indeed ordered by law to tithe the people (that is, their brothers), although the latter are descended
6 from Abraham; but he who had no Levitical genealogy actually tithed Abraham and *blessed* the possessor of the
7 promises! (And there is no question that it is the inferior who is blessed by the superior.)
8 Again, it is mortal men in the one case who receive *tithes*, while in the other it is one of whom the witness is that 'he lives.'
9 In fact, we might almost say that even Levi the receiver of tithes paid tithes through
10 Abraham; for he was still in the loins of his father when *Melchizedek met him.*

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that

11 Further, if the Levitical priesthood had been the means of reaching perfection (for it was on the basis of that priesthood that the Law was enacted for the People), why was it still necessary for another sort of priest to emerge *with the rank of Melchizedek*, instead of sim-
12 ply *with the rank* of Aaron (for when the priesthood is changed, a change of law necessarily follows)?
13 He who is thus described belongs to another tribe, no member of which ever devoted himself to the altar;
14 for it is evident that our Lord sprang from Judah, and Moses never mentioned priesthood in connexion with that tribe.
15 This becomes all the more plain when another *priest* emerges *resembling Melchizedek*,
16 one who has become a priest by the power of an indissoluble Life and not by the law of an
17 external command; for the witness to him is,

Thou art priest for ever, with the rank of Melchizedek.

18 A previous command is set aside on account of its weak-
19 ness and uselessness (for the Law made nothing perfect), and there is introduced a better Hope, by means of which we
20 can draw near to God. A better Hope, because it was not promised apart from an oath.
21 Previous priests became priests apart from any oath, but he has an oath from Him who said to him,

The Lord has sworn, and he will not change his mind, thou art a priest for ever.

22 And this makes Jesus surety
23 for a superior covenant. Also, while they became priests in large numbers, since death prevents them from continuing to
24 serve, he holds his priesthood without any successor, since he
25 continues *for ever*. Hence for all time, he is able to save those

come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAPTER VIII

1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them,

who approach God through him, as he is always living to intercede on their behalf.

26 Such was the high priest for us, saintly, innocent, unstained, lifted high above the heavens, far from all contact
27 with the sinful, one who has no need, like yonder high priests, day by day to offer sacrifices first for their own sins and then for those of the People—he did that once for all in offering up
28 himself. For the Law appoints human beings in their weakness to the priesthood; but the word of the Oath appoints a Son who is made perfect *for ever*.

CHAPTER VIII

1 THE point * of all this is, we do have such a high priest, one who is *seated at the right hand* of the throne of Majesty
2 in the heavens, and who officiates in *the* sanctuary or true *tabernacle set up by the Lord* and
3 not by man. Now, as every high priest is appointed to offer gifts and sacrifices, he too must
4 have something to offer. Were he on earth, he would not be a priest at all, for there are priests already to offer the gifts
5 prescribed by Law (men who serve a mere outline and shadow of the heavenly—as Moses was instructed, when he was about to execute the building of the tabernacle: *see*, God said, *that you make everything on the pattern shown you upon the*
6 *mountain*). As it is, however, the divine service he has obtained is superior, owing to the fact that he mediates a superior covenant, enacted with su-
7 perior promises. For if the first covenant had been faultless, there would have been no
8 occasion for a second. Whereas God does find fault with the people of that covenant, when

* Or, as Coverdale translates, "the pith." "All this" means "all the previous argument."

he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

he says:

The day is coming, saith the Lord, when I will conclude a new covenant with the house of Israel and with the house of Judah. It will not be on the lines of the covenant I made with their fathers,

9 *on the day I took them by the hand to lead out of Egypt's land; for they would not hold to my covenant, so I let them alone,* saith the Lord.*

10 *This is the covenant I will make with the house of Israel when that day comes, saith the Lord; I will set my laws within their mind, inscribing them upon their hearts; I will be a God to them, and they shall be a People to me;*

11 *one citizen will no longer teach his fellow, one man will no longer teach his brother, saying, 'Know the Lord,' for all will know me, low and high together.*

12 *I will be merciful to their iniquities, and remember their sins no more.*

13 By saying 'a *new* covenant,' he antiquates the first. And whatever is antiquated and aged is on the verge of vanishing.

* The same Greek word as is translated "neglected" in ii. 3.

CHAPTER IX

1 THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat;

CHAPTER IX

1 THE first covenant had indeed its regulations for worship and a material sanctuary.

2 A tent was set up, the outer tent, containing the lampstand, the table, and the loaves of the Presence; this is called the

3 Holy place. But behind the second veil was the tent called

4 the Holy of Holies, containing the golden altar of incense, and also the ark of the covenant covered all over with gold, which held the golden pot of manna, the rod of Aaron that once blossomed, and the

5 tablets of the covenant; above this were the cherubims of the Glory, overshadowing the

of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God.*

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

mercy seat—matters which it is impossible for me to discuss
6 at present in detail. Such were the arrangements for worship. The priests constantly enter the first tent, in the discharge
7 of their ritual duties, but the second tent is entered only once a year by the high priest alone —and it must not be without blood, which he presents on behalf of himself and the errors
8 of the People. By this the holy Spirit means that the way into the Holiest Presence was not disclosed so long as the
9 first tent (which foreshadowed the present age) was still standing, with its offerings of gifts and sacrifices which cannot possibly make the conscience of the worshipper per-
10 fect, since they relate merely to food and drink and a variety of ablutions—outward regulations for the body, that only hold till the period of the New
11 Order. But when Christ arrived as the high priest of the bliss that was to be, he passed through the greater and more perfect tent which no hands had made (no part, that is to
12 say, of the present order), not taking any blood of goats and oxen but his own blood, and entered once for all into the Holy place. He secured
13 an eternal redemption. For if the blood of goats and bulls and the ashes of a heifer, sprinkled on defiled persons, give them a holiness that bears
14 on bodily purity, how much more shall the blood of Christ, who in the spirit of the eternal offered himself as an unblemished sacrifice to God, cleanse your conscience from dead works to serve a living God?
15 He mediates a new covenant for this reason, that those who have been called may obtain the eternal inheritance they have been promised, now that a death has occurred which redeems them from the trans-

16 For where a testament *is*,
there must also of necessity be the
death of the testator.
17 For a testament *is* of force
after men are dead: otherwise it
is of no strength at all while the
testator liveth.
18 Whereupon neither the first
testament was dedicated without
blood.
19 For when Moses had spoken
every precept to all the people ac-
cording to the law, he took the
blood of calves and of goats, with
water, and scarlet wool, and hys-
sop, and sprinkled both the book,
and all the people,
20 Saying, This *is* the blood of
the testament which God hath
enjoined unto you.
21 Moreover he sprinkled with
blood both the tabernacle, and all
the vessels of the ministry.
22 And almost all things are
by the law purged with blood; and
without shedding of blood is no
remission.
23 *It was* therefore necessary
that the patterns of things in the
heavens should be purified with
these; but the heavenly things
themselves with better sacrifices
than these.
24 For Christ is not entered
into the holy places made with
hands, *which are* the figures of the
true; but into heaven itself, now
to appear in the presence of God
for us:
25 Nor yet that he should offer
himself often, as the high priest
entereth into the holy place every
year with blood of others;
26 For then must he often have
suffered since the foundation of
the world: but now once in the
end of the world hath he appeared
to put away sin by the sacrifice of
himself.
27 And as it is appointed unto
men once to die, but after this the
judgment:
28 So Christ was once offered to
bear the sins of many; and unto
them that look for him shall he
appear the second time without
sin unto salvation.

gressions involved in the first
16 covenant. Thus in the case of
a will, the death of the testator
17 must be announced. A will
only holds in cases of death; it
is never valid so long as the
18 testator is alive. Hence even
the first covenant of God's will
was not inaugurated apart from
19 blood; for after Moses had an-
nounced every command in the
Law to all the people, he took
the blood of calves and goats,
together with water, scarlet
wool and hyssop, sprinkling the
20 book and all the people, and
saying, *This is the blood of that
covenant which is God's com-*
21 *mand for you.* He even sprin-
kled with blood the tent and
all the utensils of worship in
22 the same way. In fact, one
might almost say that by Law
everything is cleansed with
blood. No blood shed, no re-
23 mission of sins! Now, while
the copies of the heavenly
things had to be cleansed with
sacrifices like these, the heav-
enly things themselves required
24 nobler sacrifices. For Christ
has not entered a holy place
which human hands have made
(a mere type of the reality!);
he has entered heaven itself,
now to appear in the presence of
25 God on our behalf. Nor was it
to offer himself repeatedly, like
the high priest entering the holy
place every year with blood
26 that was not his own:—for in
that case he would have had to
suffer repeatedly, ever since the
world was founded. Nay, once
for all, at the end of the world,
he has appeared with his self-
27 sacrifice to abolish sin. And just
as it is appointed for men to die
once and after that to be judged,
28 so Christ, after being once sacri-
ficed to bear the sins of many,
will appear again, not to deal
with sin but for the saving of
those who look out * for him.

* Paul's word in Phil. iii. 20: but I translate "look out" here, in order to suggest the antithesis in x. 27.

CHAPTER X

1 FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost

CHAPTER X

1 FOR as the Law has a mere shadow of the bliss that is to be, instead of representing the reality of that bliss, it can never perfect those who draw near with the same annual sacrifices that are perpetually of-
2 fered. Otherwise, they would surely have ceased to be offered; for the worshippers, once cleansed, would no longer be
3 conscious of sins! As it is, they are an annual reminder of sins
4 (for the blood of bulls and goats cannot possibly remove sins!).
5 Hence, on entering the world he says,

Thou hast no desire for sacrifice or offering;
it is a body thou hast prepared for me—
6 *in holocausts and sin-offerings thou takest no delight.*
7 *So I said, 'Here I come—in the roll of the book this is written of me—*
I come to do thy will, O God.'

8 He begins by saying, *Thou hast no desire for, thou takest no delight in, sacrifices and offerings and holocausts and sin-offerings* (and these are what are offered
9 in terms of the Law); he then adds, *Here I come to do thy will.* He does away with the first in order to establish the second.
10 And it is by this *will* that we are consecrated, because Jesus Christ once for all has *offered* up his *body.*
11 Again, while every priest * stands daily at his service, offering the same sacrifices repeatedly, sacrifices which never
12 can take sins away—He offered a single sacrifice for sins and then *seated himself* for all time
13 *at the right hand of God,* to wait *until his enemies are made a foot-*
14 *stool for his feet.* For by a single offering he has made the sanctified perfect for all time.
15 Besides, we have the testimony

* Reading ἱερεὺς instead of ἀρχιερεύς.

also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

of the holy Spirit; for after saying,

16 *This is the covenant I will*
make with them when that
day comes, saith the Lord,
I will set my laws upon their
hearts,
inscribing them upon their
minds,

he adds,

17 *And their sins and breaches of*
the law I will remember no
more.

18 Now where these are remitted, an offering for sin exists no longer.

19 Brothers, since we have confidence to enter the holy Presence in virtue of the blood of
20 Jesus, by the fresh, living way which he has inaugurated for us through the veil (that is,
21 through his flesh), and since we have *a great Priest over the*
22 *house of God*, let us draw near with a true heart, in absolute assurance of faith, our hearts sprinkled clean from a bad conscience, and our bodies washed
23 in pure water; let us hold the hope we avow without wavering (for we can rely on him
24 who gave us the Promise); and let us consider how to stir up one another to love and good
25 deeds—not ceasing to meet together, as is the habit of some, but admonishing one another, all the more so, as you see the
26 Day coming near. For if we sin deliberately, after receiving the knowledge of the Truth, there is no longer any sacrifice
27 for sins left, nothing but an awful outlook of doom, of that *burning Wrath* which will *con-*
28 *sume the foes* of God. Anyone who has rejected the law of Moses *dies* without mercy, *on the evidence of two or of three*
29 *witnesses.* How much heavier, do you suppose, will be the punishment assigned to him who has spurned the Son of God, who has profaned *the covenant-blood* with which he was sanctified, who has insulted the

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER XI

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts:

30 Spirit of grace? We know who said, *Vengeance is mine, I will exact a requital:* and again, *The Lord will pass sentence on*
31 *his people.* It is an awful thing to fall into the hands of the living God.

32 Recall the former days when, after you were enlightened, you endured a hard struggle of suf-
33 fering, partly by being held up yourselves to obloquy and anguish, partly by making common cause with those who
34 fared in this way; for you did sympathize with the prisoners, and you took the confiscation of your own belongings cheerfully, conscious that elsewhere you had higher, you had lasting, possessions.

35 Now do not drop that confidence of yours; it carries with it a rich hope of re-
36 ward. Steady patience is what you need, so that after doing the will of God you may get what you have been promised.

37 For *in a little, a very little* now,
The Coming One will arrive without delay.
38 *Meantime my just man shall live on by his faith;*
if he shrinks back, my soul takes no delight in him.

39 We are not the men to shrink back and be lost, but to have faith and so to win our souls.

CHAPTER XI

1 Now faith means we are confident of what we hope for, convinced of what we do
2 not see. It was for this that the men of old won their record.
3 It is by faith we understand that the world was fashioned by the word of God, and thus the visible was made out of the
4 invisible. It was by faith that Abel offered God a richer sacrifice than Cain did, and thus won from God the record of being 'just.' on the score of what he gave; he died, but by

and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from his faith he is speaking to us still. It was by faith that Enoch was taken to heaven, so that he never died (*he was not overtaken by death, for God had taken him away*). For before he was taken to heaven, his record was that *he had satisfied** *God;* and apart from faith it is impossible *to satisfy him*, for the man who draws near to God must believe that he exists and that he does reward those who seek him. It was by faith that Noah, after being told by God what was still unseen, reverently constructed an ark to save his household; thus he condemned the world and became heir of the righteousness that follows faith. It was by faith that Abraham obeyed his call to *go forth* to a place which he would receive as an inheritance; he went forth, although he did not know where he was to go. It was by faith that he *sojourned* in the promised land, as in a foreign country, residing in tents, as did Isaac and Jacob who were co-heirs with him of the same promise; he was waiting for the City with its fixed foundations, whose builder and maker is God. It was by faith that even Sara got strength to conceive, bearing a son when she was past the age for it—because she considered she could rely on Him who gave the promise. Thus a single man, though he was physically impotent, had issue in number *like the stars in heaven, countless as the sand on the seashore.* (These all died in faith without obtaining the promises; they only saw them far away and hailed them, owning they were '*strangers and exiles* upon earth.' Now people who speak in this way plainly show they are in search of a fatherland. If they thought of the land

* Here, as elsewhere, "satisfy" is used in the sense of a servant giving satisfaction to his master.

whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land*: which they have left behind, they would have time to go back,
16 but they really aspire to the better land in heaven. That is why God is not ashamed to be called their God; he has pre-
17 pared a City for them.) It was by faith, *when Abraham was put to the test, that he sacrificed Isaac;* he was ready to sacrifice *his only son*, although he
18 had received the promises and had been told that *it is through Isaac that your offspring shall be*
19 *reckoned*—for he considered God was able even to raise men from the dead. Hence he did get him back, by what was a
20 parable of the resurrection. It was by faith that Isaac blessed Jacob and Esau in connexion
21 with the future. It was by faith that, when Jacob was dying, he blessed each of the sons of Joseph, *bending in prayer over*
22 *the head of his staff*. It was by faith that Joseph at his end thought about the exodus of the sons of Israel, and gave or-
23 ders about his own bones. It was by faith that Moses *was hidden for three months* after birth by his parents, because *they saw* the child was *beautiful*, and had no fear of the royal
24 decree. It was by faith that *Moses* refused, *when he had grown up*, to be called the son
25 of Pharaoh's daughter; ill-treatment with God's people he preferred to the passing pleas-
26 ures of sin, considering obloquy with the messiah to be richer wealth than all Egypt's treasures—for he had an eye to the
27 Reward. It was by faith that he left Egypt, not from any fear of the king's wrath; like one who saw the King Invisible, he
28 never flinched. It was by faith that he celebrated *the passover* and performed the sprinkling by blood, so that *the destroying angel* might not touch Israel's
29 first-born. It was by faith that they crossed the Red Sea like dry land—and when the Egyp-

the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER XII

1 WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us

tians attempted it they were
30 drowned. It was by faith that the walls of Jericho collapsed, after being surrounded for only
31 seven days. It was by faith that Rahab the harlot did not perish along with those who were disobedient, as she had welcomed the scouts peaceably.
32 And what more shall I say? Time would fail me to tell of Gideon, of Barak, and Samson and Jephthah, of David and
33 Samuel and the prophets—men who by faith conquered kingdoms, administered justice, obtained promises, shut the mouth of lions, quenched the
34 power of fire, escaped the edge of the sword, from weakness won to strength, proved valiant in warfare, and routed hosts of
35 foreigners. Some were given back to their womankind, raised from the very dead; others were broken on the wheel, refusing to accept release, that they might obtain
36 a better resurrection; others, again, had to experience scoffs and scourging, aye chains and
37 imprisonment — they were stoned,* sawn in two, and cut to pieces; they had to roam about in sheepskins and goatskins, forlorn, oppressed, ill-
38 treated (men of whom the world was not worthy), wanderers in the desert and among the hills,
39 in caves and gullies. They all won their record for faith, but the Promise they did not obtain.
40 God had something better in store for us; he would not have them perfected apart from us.

* The next word, ἐπειράσθησαν, is either due to dittography (with the following ἐπρίσθησαν) or a corruption of some word like ἐπυράσθησαν or ἐπειρώθησαν. I have left it untranslated.

CHAPTER XII

1 THEREFORE, with all this host of witnesses† encircling us, we must strip off every

† The Greek word is beginning already to hover round the special sense of "martyrs"; but the broader sense is obviously required here.

lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

handicap, strip off sin with its clinging folds, to run our appointed course steadily, our eyes fixed upon Jesus as the pioneer and the perfection of faith—upon Jesus who, in order to reach his own appointed joy, steadily endured the cross, thinking nothing of its shame, and is now *seated at the right hand* of the throne of God. Compare him who steadily endured all that hostility from sinful men, so as to keep your own hearts from fainting and failing. You have not had to shed blood yet in the struggle against sin. And have you forgotten the word of appeal that reasons with you as sons?—

My son, never make light of the Lord's discipline,
never faint under his reproofs;
for the Lord disciplines the man he loves, and scourges every son he receives.

It is for discipline that you have to endure. God is treating you as sons; for where is the son who is not disciplined by his father? Discipline is the portion of all; if you get no discipline, then you are not sons but bastards. Why, we had fathers of our flesh to discipline us, and we yielded to them! Shall we not far more submit to the Father of our spirits, and so live? For while their discipline was only for a time, and inflicted at their pleasure, he disciplines us for our good, that we may share in his own holiness. Discipline always seems for the time to be a thing of pain, not of joy; but those who are trained by it reap the fruit of it afterwards in the peace of an upright life. So *up with your listless hands! Strengthen your weak knees!* And *make straight paths for your feet* to walk in. You must not let the lame get dislocated, but rather make them whole.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that

14 Aim at peace with all—and at that consecration without which no one will ever see the Lord;

15 see to it that no one misses the grace of God,
that no root of bitterness grows up to be a trouble by contaminating all the rest of you;

16 that no one turns to sexual vice or to a profane life as Esau did—Esau, who for a single meal *parted with his birthright.*

17 You know how later on, when he wanted to obtain his inheritance of blessing, he was set aside: he got no chance to repent, though he tried for it with tears.

18 You have not come to what you can touch, to *flames of fire*, to *mist* and *gloom* and

19 *stormy blasts, to the blare of a trumpet and to a Voice* whose words made those who heard it refuse to hear another syllable

20 (for they could not bear the command,
If even a beast
touches the mountain,
it must be stoned)—

21 indeed, so awful was the sight that Moses said,
I am terrified and aghast.

22 You have come to mount Sion,
the city of the living God,
the heavenly Jerusalem,
to myriads of angels in festal gathering,

23 to the assembly of the firstborn registered in heaven,
to the God of all as judge,
to the spirits of just men made perfect,

24 to Jesus who mediates the new covenant,
and to the sprinkled blood whose message is nobler than Abel's.

25 See that you do not refuse to listen to His voice.
For if they failed to escape, who refused to listen to their

spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

CHAPTER XIII

1 Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with

instructor upon earth, much less shall we, if we discard Him who speaks from heaven.

26 Then his voice shook the earth, but now the assurance is, *once again I will make heaven as well as earth to quake.*

27 That phrase, *once again*, denotes the removal of what is shaken (as no more than created), to leave only what

28 stands unshaken. Therefore let us render thanks * that we get an unshaken realm; and in this way let us worship God

29 acceptably—but with godly fear † and awe, for our *God* is indeed a *consuming fire.*

* Reading ἔχωμεν.
† Like Jesus himself (v. 7).

CHAPTER XIII

1 Let your brotherly love

2 continue. Never forget to be hospitable, for by hospitality some have entertained

3 angels unawares. Remember prisoners as if you were in prison yourselves; remember those who are being ill-treated, since you too are in the body.

4 Let marriage be held in honour by all, and keep the marriage-bed unstained. God will punish the vicious and adul-

5 terous. Keep your life free from the love of money; be content with what you have, for He has said, *Never will I fail you, never will I forsake you.*

6 So that we can say confidently, *The Lord is my helper, I will not be afraid. What can men do to me?*

7 Remember your leaders, the men who spoke the word of God to you; look back upon the close of their career, and copy their faith.

8 Jesus Christ is always the same, yesterday, to-day, and

9 for ever. Never let yourselves be carried away with a variety of novel doctrines; for the right thing is to have one's heart

meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

strengthened by grace, not by the eating of food—that has never been any use to those who have had recourse to it.
10 Our altar is one of which the worshippers have no right to
11 eat. For the bodies of the animals whose *blood is taken into the holy Place* by the high priest *as a sin-offering, are burned out-*
12 *side the camp;* and so Jesus also suffered outside the gate, in order to sanctify the people by
13 his own blood. Let us go to him *outside the camp,* then,
14 bearing his obloquy (for we have no lasting city here below,
15 we seek the City to come). And by him *let us* constantly *offer praise to God* as our *sacrifice,* that is, *the fruit of lips* that
16 celebrate his Name. Do not forget beneficence and charity, either; these are the kind of sacrifices that are acceptable to God.

17 Obey your leaders, submit to them; for they are alive to the interests of your souls, as men who will have to account for their trust. Let their work be a joy to them and not a grief—which would be a loss to yourselves.

18 Pray for me, for I am sure I have a clean conscience; my desire is in every way to lead
19 an honest life. I urge you to this all the more, that I may get back to you the sooner.

20 May the God of peace *who brought up* from the dead our Lord Jesus, *the* great *Shepherd of the sheep, with the blood of the*
21 *eternal covenant,* furnish you with everything * for the doing of his will, creating in your lives by Jesus Christ what is acceptable in his own sight! To him be glory for ever and ever: Amen.

22 I appeal to you, brothers, to bear with this appeal of mine. It is but a short letter.

* Omitting with ℵ, D*, the Latin and Bohairic versions, etc., the homiletic addition of ἔργῳ.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

23 You must understand that [our] brother Timotheus is now free. If he comes soon, he and I will see you together.

24 Salute all your leaders and all the saints. The Italians salute you.

25 Grace be with you all. **Amen.**

THE GENERAL EPISTLE OF

JAMES

CHAPTER I

1 JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, 'I am tempted of God:

CHAPTER 1

1 JAMES, a servant of God and the Lord Jesus Christ, to the twelve tribes in the Dispersion: greeting.

2 Greet it as pure joy, my brothers, when you come across
3 any sort of trial, sure that the sterling temper of your faith
4 produces endurance; only, let your endurance be a finished product, so that you may be finished and complete, with never a defect.

5 Whoever of you is defective in wisdom, let him ask God who gives to all men without question or reproach, and the gift will be his.

6 Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by
7 the wind; that man need not imagine he will get anything
8 from God, double-minded creature that he is, wavering at
9 every turn. Let a brother of low position exult when he is raised; but let one who is rich
10 exult in being lowered; for the rich will pass away *like the*
11 *flower of the grass*—up comes the sun with the scorching wind and *withers the grass, its flower drops off*, and the splendour of it is ruined; so shall the rich fade away amid their pursuits.

12 *Blessed* is *he who endures* under trial; for when he has stood the test, he will gain the crown of life which is promised to all
13 who love Him. Let no one who is tried by temptation say, 'My temptation comes from

for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

God'; God is incapable of being tempted by evil and he
14 tempts no one. Everyone is tempted as he is beguiled and allured by his own desire;
15 then Desire conceives and breeds Sin, while Sin matures
16 and gives birth to Death. Make no mistake about this, my be-
17 loved brothers: all we are given is good, and all our endowments are faultless, descending from above, from the Father of the heavenly lights, who knows no change of rising and setting, who casts no
18 shadow on the earth. It was his own will that we should be born by the Word of the truth, to be a kind of firstfruits among
19 his creatures. Be sure of that, my beloved brothers.

Let everyone be quick to listen, slow to talk, slow to be
20 angry—for human anger does not promote divine righteous-
21 ness; so clear away all the foul rank growth of malice, and make a soil of modesty for the Word which roots itself inwardly with power to save your
22 souls. Act on the Word, instead of merely listening to it
23 and deluding yourselves. For whoever listens and does nothing, is like a man who glances at his natural face in a mirror:
24 he glances at himself, goes off, and at once forgets what he
25 was like. Whereas he who gazes into the faultless law of freedom and remains in that position, proving himself to be no forgetful listener but an active agent, he will be blessed
26 in his activity. Whoever considers he is religious, and does not bridle his tongue, but deceives his own heart, his re-
27 ligion is futile. Pure, unsoiled religion in the judgment of God the Father means this: to care for* orphans and widows in their trouble, and to keep oneself from the stain of the world.

* As in Matthew xxv. 36, the word implies personal service and help.

CHAPTER II

1 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

CHAPTER II

1 My brothers, as you believe in our Lord Jesus Christ, who is the Glory, pay no servile
2 regard to people. Suppose there comes into your meeting a man who wears gold rings and handsome clothes, and also
3 a poor man in dirty clothes; if you attend to the wearer of the handsome clothes and say to him, "Sit here, this is a good place," and tell the poor man, "You can stand," or "Sit
4 there* at my feet," are you not drawing distinctions in your own minds and proving that you judge people with par-
5 tiality? Listen, my beloved brothers; has not God chosen the poor of this world to be rich in faith and to inherit the realm which he has promised
6 to those who love him? Now you insult the poor. Is it not the rich who lord it over you
7 and drag you to court? Is it not they who scoff at the noble
8 Name you bear? If you really fulfil the royal law laid down by scripture, *You must love your neighbour as yourself*, well and
9 good; but if you pay servile regard to people, you commit a sin, and the Law convicts
10 you of transgression. For whoever obeys the whole of the Law and only makes a single
11 slip, is guilty of everything. He who said, *Do not commit adultery*, also said, *Do not kill*. Now if you do not commit adultery but if you kill, you have trans-
12 gressed the Law. Speak, act, as those who are to be judged
13 by the law of freedom; for the judgment will be merciless to the man who has shown no mercy—whereas the merciful life will triumph in the face of
11 judgment. †Do not defame one another, brothers; he who defames or judges his brother defames and judges the Law;

* Reading ἢ καθου ἐκει with B and some evidence from the Latin version.

† Restoring 4 11-12 to what seems to have been its original place.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

* This seems likely to have been the original position of 4 17.

and if you judge the Law, you pass sentence on it instead of
12 obeying it. One alone is the legislator, who passes sentence; it is He who is able to save and to destroy; who are you, to judge your neighbour?

14 My brothers, what is the use of anyone declaring he has faith, if he has no deeds to show? Can his faith save him?
15 Suppose some brother or sister is ill-clad and short of daily
16 food; if any of you says to them, "Depart in peace! Get warm, get food," without supplying their bodily needs, what
17 use is that? So faith, unless it has deeds, is dead in itself.
18 Someone will object, 'And you claim to have faith!' Yes, and I claim to have deeds as well; you show me your faith without any deeds, and I will show you by my deeds what faith is!
19 You believe in one God? Well and good. So do the devils, and
20 they shudder. But will you understand, you senseless fellow, that faith without deeds
21 is dead? When our father *Abraham offered his son Isaac on the altar*, was he not justi-
22 fied by what he did? In his case, you see, faith co-operated with deeds, faith was completed by deeds, and the scrip-
23 ture was fulfilled: *Abraham believed God, and this was counted to him as righteousness*—he was
24 called *God's friend*. You observe it is by what he does that a man is justified, not simply
25 by what he believes. So too with Rahab the harlot. Was she not justified by what she did, when she entertained the scouts and got them away by a different road?

26 For as the body without the breath of life is dead,
so faith is dead without deeds.

17 Whoever, then, knows what is right to do and does not do it, that is a sin for him.*

CHAPTER III

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

CHAPTER III

1 My brothers, do not swell the ranks of the teachers; remember, we teachers will be judged with special strictness.
2 We all make many a slip, but whoever avoids slips of speech is a perfect man; he can bridle the whole of the body as well
3 as the tongue. We put bridles into the mouths of horses to make them obey us, and so, you see,* we can move the
4 whole of their bodies. Look at ships, too; for all their size and speed under stiff winds, they are turned by a tiny rudder wherever the mind of the steers-
5 man chooses. So the tongue is a small member of the body, but it can boast of great exploits. What a forest is set ablaze by a little spark of fire!
6 And the tongue is a fire, the tongue proves a very world of mischief among our members, staining the whole of the body and setting fire to the round circle of existence with a flame
7 fed by hell. For while every kind of beast and bird, of creeping animals and creatures marine, is tameable and has
8 been tamed by mankind, no man can tame the tongue—plague of disorder that it is, full
9 of deadly venom! With the tongue we bless the Lord and Father, and with the tongue we curse men made *in God's likeness;*
10 blessing and cursing stream from the same lips! My brothers, this ought not to be.
11 Does a fountain pour out fresh water and brackish from the same hole? Can a fig tree, my
12 brothers, bear olives? Or a vine, figs? No more can salt water yield fresh.
13 Who among you is wise and learned? Let him show by his good conduct, with the modesty of wisdom, what his

* Reading with C P, the Syriac and Armenian versions, ἴδε (ἰδοὺ), instead of εἰ δέ.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.
16 For where envying and strife *is*, there *is* confusion and every evil work.
17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
18 And the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV

1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?
2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.
4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?
6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.
9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.
10 Humble yourselves in the

14 deeds are. But if you are cherishing bitter jealousy and rivalry in your hearts, do not pride yourselves on that—and
15 be false to the truth. That is not the wisdom which comes down from above, it is an earthly wisdom, sensuous, devilish;
16 for wherever jealousy and rivalry exist, there disorder
17 reigns and every evil. The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit, unambiguous, straightforward;
18 and the peacemakers who sow in peace reap righteousness.

CHAPTER IV

1 Where do conflicts, where do wrangles come from, in your midst? Is it not from these passions of yours that war
2 among your members? You crave, and miss what you want: you envy * and covet, but you cannot acquire: you wrangle and fight—you miss what you want because you do not ask
3 God for it; you do ask and you do not get it, because you ask with the wicked intention of spending it on your pleasures.
4 (Wanton creatures! do you not know that the world's friendship means enmity to God? Whoever, then, chooses to be the world's friend, turns
5 enemy to God. What, do you consider this is an idle word of scripture?—'He yearns jealously for the spirit he set
6 within us.') Yet *he gives grace* more and more: thus it is said,

The haughty God opposes,
but to the humble he gives grace.

7 Well then, submit yourselves to God:
resist the devil,
and he will fly from you:
8 draw near to God,
and he will draw near to you.

* Accepting φθονεῖτε, the conjecture of Erasmus, for the φονεύετε of the MSS.

sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V

1 Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye

Cleanse your hands, you sinners,
and purify your hearts, you double-minded.

9 Lament and mourn and weep,
let your laughter be turned to mourning,
and your joy to depression;

10 humble yourselves before the Lord,
and then he will raise you up.

13 Come now, you who say, "To-day or to-morrow we are going to such and such a city; we shall spend a year there trading and making money"—

14 you know nothing about to-morrow!
For what is your life?
You are but a mist, which appears for a little and then vanishes.

15 You ought rather to say,
"If the Lord will,
we shall live to do this or that."

16 But here you are, boasting in your proud pretensions!
All such boasting is wicked.

CHAPTER V

1 COME now, you rich men weep and shriek over your impending miseries!
You have been storing up treasure in the very last days; *

2 your wealth lies rotting,
and your clothes are moth-eaten;

3 your gold and silver lie rusted over, and their rust will be evidence against you, it will devour your flesh like fire.

4 See, *the wages* of which you have defrauded the workmen who mowed your fields *call out*,
and the cries of the harvesters have *reached the ears of the Lord of Hosts*.

5 You have revelled on earth and plunged into dissipation;

* Transferring the last clause of ver. 3 to what appears to have been its original position.

have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he

you have fattened yourselves as for *the Day of slaughter;*

6 you have condemned, you have murdered the righteous—*unresisting.*

7 Be patient, then, brothers, till the arrival of the Lord. See how the farmer waits for the precious crop of the land, biding his time patiently till he gets *the autumn and the spring*

8 *rains;* have patience yourselves, strengthen your hearts, for the arrival of the Lord is at

9 hand. Do not murmur against one another, brothers, lest you are judged; look, the Judge is

10 standing at the very door! As an example of fortitude and endurance, brothers, take the prophets who have spoken in

11 the name of the Lord. See, *we call the stedfast happy;* you have heard of the stedfastness of Job, and you have seen the end of the Lord with him, seen that *the Lord is very compassionate and pitiful.*

12 Above all, my brothers, never swear an oath, either by heaven or by earth or by anything else; let your "yes" be a plain "yes," your "no" a plain "no," lest you incur judgment.

13 Is any one of you in trouble? let him pray.

Is anyone thriving? let him sing praise.

14 Is anyone ill? let him summon the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord;

15 the prayer of faith will restore the sick man, and the Lord will raise him up; even the sins he has committed will be forgiven him.

16 So confess your sins to one another and pray for one another, that you may be healed; the prayers of the righteous have a powerful

17 effect. Elijah was a man with a nature just like our own: but

prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

he offered prayer that it might not rain, and for three years and six months it did not rain;
18 then he prayed again, and the sky yielded rain, the earth brought forth its fruit.

19 My brothers, if any one of you goes astray from the truth and someone brings him back,
20 understand that he who brings a sinner back from the error of his way saves his soul from death and *hides* a host of *sins*.

THE FIRST EPISTLE GENERAL OF PETER

CHAPTER I

1 PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the pro-

CHAPTER I

1 PETER an apostle of Jesus Christ, to the exiles of the Dispersion in Pontus, Galatia,
Cappadocia, Asia, and Bi-
2 thynia, whom God the Father has predestined and chosen, by the consecration of the Spirit, to obey Jesus Christ and be sprinkled with his blood: may grace and peace be multiplied to you.

3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a life of hope through the resurrection of Jesus Christ from the dead,
4 born to an unscathed, inviolate, unfading inheritance; it is
5 kept in heaven for you, and the power of God protects you by faith till you do inherit the salvation which is all ready to be revealed at the last hour
6 You will rejoice then, though for the passing moment you may need to suffer various
7 trials; that is only to prove your faith is sterling (far more precious than gold which is perishable and yet is tested by fire), and it redounds to your praise and glory and honour at the revelation of Jesus Christ.

8 You never knew him, but you love him; for the moment you do not see him, but you believe in him, and you will thrill with an unspeakable and
9 glorious joy to obtain the outcome of your faith in the sal-
10 vation of your souls. Even prophets have searched and

phets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers:

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through

inquired about that salvation, the prophets who prophesied of the grace that was meant for
11 you; the Spirit of messiah within them foretold all the suffering of messiah and his after-glory, and they pondered when or how this was to come;
12 to them it was revealed that they got this intelligence * not for themselves but for you, regarding all that has now been disclosed to you by those who preached the gospel to you through the holy Spirit sent from heaven.

The very angels long to get a glimpse of this!

13 Brace up your minds, then, keep cool, and put your hope for good and all in the grace that is coming to you at the
14 revelation of Jesus Christ. Be obedient children, instead of moulding yourselves to the passions that once ruled the days
15 of your ignorance; as He who called you is holy, so you must be holy too in all your conduct
16 —for it is written, *You shall be*
17 *holy because I am holy*. And as *you call upon a Father* who judges everyone impartially by what he has done, be reverent in your conduct while you sojourn here below; you know it
18 was *not by* perishable *silver* or gold that *you were ransomed* from the futile traditions of
19 your past, but by the precious blood of Christ, a lamb un-
20 blemished and unstained. He was predestined before the foundation of the world and has appeared at the end of the
21 ages for your sake; it is by him that you believe in God who raised him from the dead and gave him glory; and thus your faith means hope in God.
22 Now that your obedience to the Truth has purified your

* On the basis of Enoch i. 2 (οὐκ εἰς τὴν νῦν γενεὰν διενοούμην ἀλλ' ἐπὶ πόρρω οὖσαν ἣν ἐγὼ λαλῶ) Dr. Rendel Harris plausibly reads διενοοῦντο, as above, for the διηκόνουν of the ordinary text.

the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II

1 WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye

souls for a brotherly love that is sincere, love one another
23 heartily and steadily. You are born anew of immortal, not of mortal seed, by *the living,*
24 *lasting* word of *God;* for

All flesh is like *the grass,*
and all its *glory like the flower of grass:*
the grass withers
and the flower fades,
25 *but the word of the Lord lasts for ever—*

and that is *the word of the gospel* for you.

CHAPTER II

1 So off with all malice, all guile and insincerity and envy and
2 slander of every kind! Like newly-born children, thirst for the pure, spiritual milk to make
3 you grow up to salvation. You have had a taste of the kindness of the Lord: come to him
4 then—come to that living Stone which men have rejected and God holds choice and precious,
5 come and, like living stones yourselves, be built into a spiritual house, to form a consecrated priesthood for the offering of those spiritual sacrifices that are acceptable to God
6 through Jesus Christ. For thus it stands in the scripture:

Here I lay a Stone in Sion,
a choice, a precious cornerstone:
he who believes in him will never be disappointed.

7 Now you believe, you hold him 'precious,' but as for the unbelieving—

the very stone the builders rejected
is now the cornerstone,
8 *a stone over which men stumble* and *a rock of offence;* they *stumble* over it in their disobedience to God's word. Such is
9 their appointed doom. But you are *the elect race, the royal priesthood, the consecrated na-*

should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

tion, the People who belong to Him, that you may proclaim the wondrous deeds of Him who has called you from darkness to his
10 wonderful light—you who once were *no people* and now are *God's people*, you *who* once *were unpitied* and now *are pitied*.
11 Beloved, as *sojourners and exiles* I appeal to you to abstain from the passions of the flesh that wage war upon
12 the soul. Conduct yourselves properly before pagans; so that for all their slander of you as bad characters, they may come to glorify God when you are put upon your trial, by what they see of your good deeds.
13 Submit for the Lord's sake to any human authority; submit
14 to the emperor as supreme, and to governors as deputed by him for the punishment of wrongdoers and the encouragement
15 of honest people—for it is the will of God that by your honest lives you should silence the ignorant charges of foolish per-
16 sons. Live like free men, only do not make your freedom a pretext for misconduct; live
17 like servants of God. Do honour to all, love the brotherhood, *reverence God, honour the emperor*.
18 Servants, be submissive to your masters with perfect respect, not simply to those who are kind and reasonable but to
19 the surly as well—for it is a merit when from a sense of God one bears the pain of unjust
20 suffering. Where is the credit in standing punishment for having done wrong? No, if you stand suffering for having done right, that is what God
21 counts a merit. It is your vocation; for when Christ suffered for you, he left you an example, and you must follow his footsteps.
22 *He committed no sin,*
no guile was ever found
upon his lips;

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

23 he was reviled and made no retort,
he suffered and never threatened,
but left everything to Him who
24 judges justly; *he bore* our *sins* in his own body on the gibbet, that we might break with sin and live for righteousness; and *by* his *wounds you have been*
25 *healed*. You were *astray like sheep*, but you have come back now to the Shepherd and Guardian of your souls.

CHAPTER III

1 Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives:

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

CHAPTER III

1 In the same way, you wives must be submissive to your husbands, so that even those who will not believe the Word may be won over without a word by the behaviour of their
2 wives, when they see how chaste and reverent you are.
3 You are not to adorn yourselves on the outside with braids of hair and ornaments of
4 gold and changes of dress, but inside, in the heart, with the immortal beauty of a gentle and modest spirit, which in the sight of God is of rare value.
5 It was in this way long ago that the holy women who hoped in God adorned themselves. They were submissive to their hus-
6 bands. Thus Sara obeyed Abraham by *calling him 'lord.'* And you are daughters of Sara if you do what is right and
7 *yield to no panic.** In the same way you husbands must be considerate in living with your wives, since they are the weaker sex; you must honour them as heirs equally with yourselves of the grace of Life, so that your prayers may not be hindered.
8 Lastly, you must all be united, you must have sympathy, brotherly love, compassion, and humility, never

* Apparently an allusion to the fear of violence at the hands of their (pagan?) husbands. The language, but not the idea, is that of Proverbs iii. 25.

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save

9 paying back evil for evil, never reviling when you are reviled, but on the contrary blessing. For this is your vocation, to bless and to inherit blessing;

10 *he who would love Life*
and enjoy good days,
let him keep his tongue from evil
and his lips from speaking guile:

11 *let him shun wrong and do right, let him seek peace and make peace his aim.*

12 *For the eyes of the Lord are on the upright, and his ears are open to their cry; but the face of the Lord is set against wrongdoers*

13 Yet who will wrong you if you have a passion for goodness?

14 Even supposing you have to suffer for the sake of what is right, still you are blessed. *Have no fear of their threats, do*

15 *not let that trouble you,* but reverence Christ as Lord in your own hearts. Always be ready with a reply for anyone who calls you to account for the hope you cherish, but answer gently and with a sense of rev-

16 erence; see that you have a clean conscience, so that, for all their slander of you, these libellers of your good Christian behaviour may be ashamed.

17 For it is better to suffer for doing right (if that should be the will of God) than for doing

18 wrong. Christ himself died for sins, once for all, a just man for unjust men, that he might bring us near to God; in the flesh he was put to death but he came to life in the Spirit. (It was in

19 the Spirit that Enoch * also went and preached to the im-

20 prisoned spirits who had disobeyed at the time when God's patience held out during the construction of the ark in the days of Noah—the ark by which only a few souls, eight in all, were brought safely through

21 the water. Baptism, the counterpart of that, saves you to-

* Accepting the emendation of Dr. Rendel Harris that 'Ενώχ has been omitted after ἐν ᾧ καὶ (ΕΝΩΚΑΙ [ΕΝΩΧ]), by "a scribe's blunder in dropping some repeated letters." The story of this mission is told in the Book of Enoch (see above, p. 561).

us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that

day (not the mere washing of dirt from the flesh but the prayer for a clean conscience before God) by the resurrection of Jesus Christ who is *at God's*
22 *right hand*—for he went to heaven after angels, authorities, and powers celestial had been made subject to him.)

CHAPTER IV

1 Well, as Christ has suffered for us in the flesh, let this very conviction that he who has suffered in the flesh gets
2 quit of sin, nerve you to spend the rest of your time in the flesh for the will of God and no longer for human passions.
3 It is quite enough to have done as pagans choose to do, during the time gone by:

You used to lead lives of sensuality, lust, carousing, revelry, dissipation and illicit
4 idolatry, and it astonishes them that you will not plunge with them still into the same flood of profligacy. They
5 abuse you, but they will have to answer for that to Him who is prepared to judge the living
6 and the dead (for this was why the gospel was preached to the dead as well, that while they are judged in the flesh as men, they may live as God lives in the spirit).
7 Now the end of all is near. Steady then, keep cool and pray!
8 Above all, be keen to love one another, for *love hides*
9 a host of *sins*. Be hospitable to each other, and do not
10 grudge it. You must serve one another, each with the talent he has received, as efficient stewards of God's varied grace.
11 If anyone preaches, he must preach as one who utters the words of God; if anyone renders some service, it must be as one who is supplied by God with power, so that in everything

God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAPTER V

1 THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof,* not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd

God may be glorified through Jesus Christ. The glory and the dominion are his for ever and ever: Amen.

12 Beloved, do not be surprised at the ordeal that has come to test you, as though some for-
13 eign experience befell you. You are sharing what Christ suffered; so rejoice in it, that you may also rejoice and exult
14 when his glory is revealed. If *you are denounced* for the sake of *Christ,* you are blessed; for then *the Spirit of* glory and power, the Spirit of *God* him-
15 self, *is resting on you.* None of you must suffer as a murderer or a thief or a bad character or a revolutionary;
16 but if a man suffers for being a Christian, he must not be ashamed, he must rather glorify God for that.
17 It is time for the Judgment *to begin with the household of God;*
and if it begins with us,
what will be the fate of those who refuse obedience to God's gospel?
18 If *the just man is scarcely saved,*
what will become of the impious and sinful?
19 So let those who are suffering by the will of God trust their souls to him, their faithful Creator, as they continue to do right.

CHAPTER V

1 Now I make this appeal to your presbyters (for I am a presbyter myself, I was a witness of what Christ suffered and I am to share the glory that will be revealed), be shepherds to
2 your flock of God; take charge of them willingly * instead of being pressed to it, not to make a base profit from it but freely,
3 not by way of lording it over your charges but proving a pat-
4 tern to the flock. Then you

* Omitting κατὰ θεόν.

shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

will receive the unfading crown of glory, when the chief Shepherd makes his appearance.

5 You younger men must also submit to the presbyters. Indeed you must all put on the apron of humility to serve one another, for

the haughty God opposes,
but to the humble he gives grace.

6 Humble yourselves under the strong hand of God, then, so that when it is time, he may
7 raise you; let all your anxieties fall upon him, for his interest is in you.
8 Keep cool, keep awake. Your enemy the devil prowls like a roaring lion, looking out
9 for someone to devour. Resist him; keep your foothold in the faith, and learn to pay the same tax of suffering as the rest of your brotherhood throughout the world. Once you have
10 suffered for a little, the God of all grace who has called you to his eternal glory in Christ Jesus, will * repair and recruit
11 and strengthen you. The dominion is his for ever and ever: Amen.
12 By the hand of Silvanus, a faithful brother (in my opinion), I have written you these few lines of encouragement, to testify that this is what the true grace of God means. Stand in that grace.
13 Your sister-church in Babylon, elect like yourselves, salutes you. So does my son
14 Mark. Salute one another with a kiss of love.

Peace be to you all who are in Christ [Jesus].

* Omitting θεμελιώσει with A B, the Latin and Ethiopic versions.

THE SECOND EPISTLE GENERAL OF PETER

CHAPTER I

1 SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

CHAPTER I

1 SYMEON PETER, a servant and apostle of Jesus Christ, to those who have been allotted a faith of equal privilege with ours, by the equity of our God
2 and saviour Jesus Christ: grace and peace be multiplied to you by the knowledge of * our
3 Lord. Inasmuch as his power divine has bestowed on us every requisite for life and piety by the knowledge of him who called us to his own glory and
4 excellence—bestowing on us thereby promises precious and supreme, that by means of them you may escape the corruption produced within the world by lust, and participate
5 in the divine nature—for this very reason, do you contrive to make it your whole concern to furnish your faith with resolution, resolution with in-
6 telligence, intelligence with self-control, self-control with stedfastness, stedfastness with
7 piety, piety with brotherliness, brotherliness with Christian
8 love. For as these qualities exist and increase with you, they render you active and fruitful in the knowledge of our Lord Jesus Christ;
9 whereas he who has not these by him is blind, shortsighted, oblivious that he has been cleansed from his erstwhile
10 sins. So be the more eager, brothers, to ratify your calling and election, for as you practise these qualities you will never
11 make a slip: you will thus

* Omitting with P and the Latin Vulgate, τοῦ θεοῦ καὶ Ἰησοῦ.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

CHAPTER II

1 BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in

be richly furnished with the right of entry into the eternal realm of our Lord and saviour Jesus Christ.

12 Hence I mean to keep on reminding you of this, although you are aware of it and are
13 fixed in the Truth as it is; so long as I am in this tent, I deem it proper to stir you up by way
14 of reminder, since I know my tent must be folded up very soon—as indeed our Lord Jesus
15 Christ has shown me. Yes, and I will see to it that even when I am gone, you will keep this con-
16 stantly in mind. For it was no fabricated fables that we followed when we reported to you the power and advent of our Lord Jesus Christ; we were admitted to the spectacle of his
17 sovereignty, when he was invested with honour and glory by God the Father, and when the following voice was borne to him from * the sublime Glory, "This is my son, the Beloved, in whom I delight."
18 That voice borne from heaven we heard, we who were beside
19 him on the sacred hill, and thus we have gained fresh confirmation of the prophetic word. Pray attend to that word; it shines like a lamp within a darksome spot, till the Day dawns and the daystar rises
20 within your hearts—understanding this, at the outset, that no prophetic scripture allows a man to interpret it by
21 himself; for prophecy never came by human impulse, it was when carried away by the holy Spirit that the † holy men of God spoke.

* Reading with the Syriac and Latin (Vulgate) versions ἀπὸ instead of ὑπό.
† Reading οἱ ἅγιοι θεοῦ ἄνθρωποι with ℵ A, the Latin version, etc.

CHAPTER II

1 STILL, false prophets did appear among the People, as among you also there will be false teachers, men who will

damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute

insinuate destructive heresies, even disowning the Lord who ransomed them; they bring rapid destruction on themselves, and many will follow their immorality (*thanks to them* the true Way *will be maligned*); in their lust they will exploit you with cunning arguments—men whose doom comes apace from of old, and destruction is awake upon their trail. For if God did not spare angels who had sinned, but committing them to pits of the nether gloom in Tartarus, reserved them under punishment * for doom: if he did not spare the ancient world but kept Noah, the herald of righteousness, safe with seven others, when he let loose the deluge on the world of impious men: if he reduced the cities of Sodom and Gomorra to ashes when he sentenced them to devastation, and thus gave the impious † an example of what was in store for them, but rescued righteous Lot who was sore burdened by the immoral behaviour of the lawless (for when that righteous man resided among them, by what he saw and heard his righteous soul was vexed day after day with their unlawful doings)—then be sure the Lord knows how to rescue pious folk from trial, and how to keep the unrighteous under punishment till the day of doom, particularly those who fall in with the polluting appetite of the flesh and despise the Powers celestial. Daring, presumptuous creatures! they are not afraid to scoff at the angelic Glories; whereas even angels, superior in might and power, lay no scoffing charge against these before the Lord. But those people!—like irrational ani-

Egyptian versions, and Syr^{hl} κολαζομένους τηρεῖν instead of τηρουμένους.

* Reading with ℵ A, the Latin and

† Reading ἀσεβέσιν (B P Syr^{h}) or τοῖς ἀσεβέσιν (sah boh) instead of ἀσεβεῖν. As Weizsäcker renders it, "ein Vorbild des Kommenden gebend für die Gottlosen."

beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb:

mals, creatures of mere instinct, born for capture and corruption, they scoff at what they are ignorant of; and like animals they will suffer
13 corruption and ruin, done out of * the profits of their evil-doing. Pleasure for them is revelling in open daylight —spots and blots, with their dissipated revelling, as they
14 carouse in your midst!—their eyes are full of harlotry, insatiable for sin; their own hearts trained to lust, they beguile unsteady souls. Ac-
15 cursed generation! they have gone wrong by leaving the straight road, by following the road of Balaam son of Bosor, who liked the profits of evil-
16 doing—but he got reproved for his malpractice: a dumb ass spoke with human voice and checked the prophet's infatuation.

17 These people are waterless fountains and mists driven by a squall, for whom the nether gloom of dark-
18 ness † is reserved. By talking arrogant futilities they beguile with the sensual lure of fleshly passion those who are just escaping from the company of misconduct—
19 promising them freedom, when they are themselves enslaved to corruption (for a man is the slave of whatever over-
20 powers him). After escaping the pollutions of the world by the knowledge of our Lord and saviour Jesus Christ, if they get entangled and overpowered again, the last state is worse for them than the
21 first. Better had they never known the Way of righteousness, than to know it and then turn back from the holy command which was com-
22 mitted to them. They verify the truth of the proverb:

* Reading with ℵ* B P Syr^{pesh} arm ἀδικούμενοι instead of κομιούμενοι.

† Omitting [εἰς αἰῶνα].

verb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III

1 This second epistle, beloved, I now write unto you: in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works

† Reading δ' with ℵ A Lat. syr. sah., etc.

" *The dog turns back to what he has vomited,*
the sow when washed will wallow in the mire."

CHAPTER III

1 This is the second letter I have already written to you, beloved, stirring up your pure
2 mind * by way of reminder, to have you recollect the words spoken by the holy prophets beforehand and the command given by your apostles from
3 the Lord and saviour. To begin with, you know that mockers will come with their mockeries in the last days, men who go by their own passions.
4 asking, "Where is His promised advent? Since the day our fathers fell asleep, things remain exactly as they were from the beginning of creation."
5 They wilfully ignore the fact that heavens existed long ago, and an earth which the word of God formed of water and by
6 water. By water the then-existing world was deluged and
7 destroyed, but the present heavens and earth are treasured up by the same word for fire, reserved for the day when the impious are doomed and
8 destroyed. Beloved, you must not ignore this one fact, that *with the Lord* a single day is like a thousand years, and *a thousand years are like a single day.*
9 The Lord is not slow with what he promises, according to certain people's idea of slowness; no, he is longsuffering for your sake,† he does not wish any to perish but all to betake them to
10 repentance. The day of the Lord will come like a thief, when the heavens will vanish with crackling roar, the stars will be set ablaze and melt, the

* A difficult phrase, referring perhaps to freedom from the contamination of heresies. Reuss renders, "votre sain jugement."

that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

earth and all its works will dis-
11 appear.* Now as all things are
thus to be dissolved, what holy
and pious men ought you to be
12 in your behaviour, you who
expect and hasten the advent
of the Day of God, which dis-
solves the heavens in fire and
makes the stars blaze and melt!
13 It is new heavens and a new
earth that we expect, as He has
promised, and in them dwells
14 righteousness. Then, beloved,
as you are expecting this, be
eager to be found by him un-
spotted and unblemished in
15 serene assurance. And con-
sider that the longsuffering
of our Lord means salvation;
as indeed our beloved brother
Paul has written to you out of
the wisdom vouchsafed to him,
16 speaking of this as he has done
in all his letters—letters con-
taining some knotty points,
which ignorant and unsteady
souls twist (as they do the rest
of the scriptures) to their own
17 destruction. Now, beloved, you
are forewarned: mind you are
not carried away by the error
of the lawless and so lose your
18 proper footing; but grow in
the grace and knowledge of our
Lord and saviour Jesus Christ.
To him be the glory now
and to the day of eternity:
Amen.

* Adding οὐχ before ὑποστήσεται with the Sahidic version.

THE FIRST EPISTLE GENERAL OF

JOHN

CHAPTER 1

1 THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 1

1 IT is of what existed from the very beginning, of what we heard, of what we saw, of what we witnessed and touched with our own hands, it is of the
2 Logos of Life (the Life has appeared; we saw it, we testify to it, we bring you word of that eternal Life which existed with the Father and was disclosed to
3 us)—it is of what we heard and saw that we bring you word, so that you may share our fellowship; and our fellowship is with the Father and with his Son Jesus Christ.

4 We are writing this to you that our own joy may be complete.

5 Here is the message we learned from him and announce to you: 'God is light and in him there is no darkness, none.'
6 If we say, 'We have fellowship with him,' when we live and move in darkness, then we are lying, we are not practising the
7 truth; but if we live and move within the light, as he is within the light, then we have fellowship with one another, and the blood of Jesus his Son cleanses
8 us from every sin. If we say,
'We are not guilty,'
we are deceiving ourselves and the truth is not in us;
9 if we confess our sins,
he is faithful and just, he forgives our sins and cleanses us from all iniquity;
10 if we say, 'We have not sinned,'
we make him a liar and his word is not within us.

CHAPTER II

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

CHAPTER II

1 My dear children, I am writing this to you that you may not sin; but if anyone does sin, we have an advocate with the Father in Jesus Christ
2 the just; he is himself the propitiation for our sins, though not for ours alone but also for the whole world.
3 This is how we may be sure we know him, by obeying his
4 commands. He who says, 'I know him,' but does not obey his commands, is a liar and the
5 truth is not in him; but whoever obeys his word, in him love to God is really complete. This is how we may be sure we
6 are in him: he who says he 'remains in him' ought to live as he lived.
7 Beloved, I am not writing you any new command, but an old command which you have had from the very beginning: the old command is the word
8 you have heard. And yet it is a new command I am writing to you—realized in him and also in yourselves, because the darkness is passing away and the true light is already shining.
9 He who says he is 'in the light' and hates his brother, is in
10 darkness still. He who loves his brother remains in the light —and in the light there is no
11 pitfall; but he who hates his brother is in darkness, he walks in darkness and does not know where he is going, for the darkness has blinded his eyes.
12 My dear children, I am writing to you, because your sins are forgiven for his sake:
13 fathers, I am writing to you, because you know him who is from the very beginning;
young men, I am writing to you, because you have conquered the evil One.
children, I have written to you, because you know the Father:

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that

14 fathers, I have written to you, because you know him who is from the very beginning:
young men, I have written to you, because you are strong, and the word of God remains within you, and you have conquered the evil One.

15 Love not the world, nor yet what is in the world; if anyone loves the world, love for the
16 Father is not in him. For all that is in the world, the desire of the flesh and the desire of the eyes and the proud glory of life, belongs not to the Father
17 but to the world; and the world is passing away with its desire, while he who does the will of God remains for ever.

18 Children, it is the last hour. You have learned that 'Antichrist is coming.' Well, but many antichrists have appeared—which makes us sure it
19 is the last hour. They withdrew from us, but they did not belong to us; had they belonged to us, they would have remained with us, but they withdrew to make it plain that
20 they are none of us. Now, you have been anointed by the holy One, and you all possess know-
21 ledge. I am not writing to you because you do not know the truth, but because you do know it, and know that no lie has any connexion with the truth.

22 Who is the real liar?
who but he who denies that Jesus is the Christ?
This is 'antichrist,' he who disowns the Father and the Son.
23 No one who disowns the Son can possess the Father:
he who confesses the Son possesses the Father as well.

24 Let that remain in you which you learned from the very beginning; if what you learned from the very beginning remains with you, then you will remain in the Son and in the Father.

25 Now this is what he has

he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER III

1 BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

26 promised you,* eternal life. I
am writing to you in this way
about those who would deceive
27 you, but the unction you received from him remains within you, and you really need no teaching from anyone; simply remain in him, for his unction teaches you about everything and is true and is no lie—remain in him, as it has taught
28 you to do. Remain within him now, my dear children, so that when he appears, we may have confidence instead of shrinking from him in shame at
29 his arrival. As you know he is just, be sure that everyone who practises righteousness is born of him.

* Reading ὃτι instead of ἐὰν

CHAPTER III

1 'BORN of him!' Think what a love the Father has for us, in letting us be called 'children of God!'

That is what we are. The world does not recognize us? That is simply because it did not recognize him.

2 We are children of God now, beloved; what we are to be is not apparent yet, but we do know that when he appears, we are to be like him—for we are to see him as he is.

3 And everyone who rests this hope on him, purifies himself as he is pure.

4 Everyone who commits sin commits lawlessness: sin is law-
5 lessness, and you know he appeared to take [our] sins away.
6 In him there is no sin; anyone who remains in him does not sin—anyone who sins has nei-
7 ther seen nor known him. Let no one deceive you, my dear children: he who practises righteousness is just, as He is
8 just; he who commits sin belongs to the devil, for the devil is a sinner from the very beginning. (This is why the Son of God appeared, to destroy

fested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his command-

9 the deeds of the devil.) anyone who is born of God does not
commit sin, for the offspring of
God remain in Him, and they
cannot sin, because they are
10 born of God. Here is how the
children of God and the children of the devil are recognized; anyone who does not practise righteousness does not belong to God, and neither does he who has no love for his
11 brother. For this is the message you have learned from the very beginning, that we are to
12 love one another; we are not to be like Cain, who belonged to the evil One and slew his brother. And why did he slay him? Because his own deeds were evil and his brother's just.
13 Do not wonder, brothers, that
14 the world hates you. We know we have crossed from death to life, because we love the brotherhood: he who has no love [for his brother] remains in death.
15 Anyone who hates his brother is a murderer, and you know no murderer has eternal life re-
16 maining within him. We know what love is by this, that He laid down his life for us; so we ought to lay down our lives for
17 the brotherhood. But whoever possesses this world's goods, and notices his brother in need, and shuts his heart against him, how can love to
18 God remain in him? My dear children, let us put our love not into words or into talk but into deeds, and make it real.
19 Thus it is that we may be sure we belong to the truth and reassure ourselves whenever our heart condemns us;
20 for God is greater than our
21 heart, and he knows all. If our heart does not condemn us, beloved, then we have confi-
22 dence in approaching God, and we get from him whatever we ask, because we obey his commands and do what is pleasing
23 in his sight. Now this is what

ment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved

he commands, that we believe in the name of his Son Jesus Christ, and love one another as
24 he has commanded us to do; he who obeys his commands remains within him—and He remains within him. And this is how we may be sure he remains within us, by means of the Spirit he has given us.

CHAPTER IV

1 Do not believe every spirit, beloved, but test the spirits to see if they come from God; for many false prophets have
2 emerged in the world. You can recognize the Spirit of God by this: every spirit which confesses Jesus as the Christ incar-
3 nate comes from God, and every spirit which does not confess Jesus [incarnate] does not come from God. This latter is the spirit of antichrist; you were told it was coming, and here
4 it is already in the world. My dear children, you belong to God, and you have conquered all such, for He who is within you is greater than he who is in the world.

5 They belong to the world, therefore they speak as inspired by the world, and the world
6 listens to them: we belong to God—he who knows God listens to us, he who does not belong to God does not listen to us. This is how we recognize the spirit of truth and the spirit of
7 error. Beloved, let us love one another, for love belongs to God, and everyone who loves is born
8 of God and knows God; he who does not love, does not know God, for God is love.
9 This is how the love of God has appeared for us, by God sending his only Son into the world, so that by him we might
10 live. Love lies in this, not in our love for him but in his love for us—in the sending of his Son to be the propitiation
11 for our sins. Beloved, if God

us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V

1 WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

had such love for us, we ought
12 to love one another. God no
one has ever seen; but if we
love one another, then God
remains within us, and love for
13 him is complete in us. This is
how we may be sure we remain
in him and he in us, because he
has given us a share in his own
14 Spirit; and we have seen, we
can testify, that the Father has
sent the Son as the Saviour of
15 the world. Whoever confesses
that 'Jesus is the Son of God,'
in him God remains, and he
16 remains in God; well, we do
know, we have believed, the love
God has for us. God is love,
and he who remains in love
remains in God, and God re-
17 mains in him. Love is com-
plete with us when we have
absolute confidence about the
day of judgment, since in this
world we are living as He lives.
18 Love has no dread in it; no,
love in its fulness drives all
dread away, for dread has to
do with punishment—anyone
who has dread, has not reached
19 the fulness of love. We love,
20 because He loved us first. If
anyone declares, 'I love God,'
and yet hates his brother, he is
a liar; for he who will not love
his brother whom he has seen,
cannot possibly love the God
21 whom he has never seen. And
we get this command from him,
that he who loves God is to
love his brother as well.

CHAPTER V

1 EVERYONE who believes
Jesus is the Christ, is born of
God; and everyone who loves
the Father, loves the sons*
2 born of him. This is how we
are sure that we love God's
children, by loving God and
3 obeying his commands (for
love to God means keeping his
commands). And his com-

* The Greek word is singular. It may be taken strictly, as meaning "the Son," or generically as above (see the next verse).

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

4 mands are not irksome, for
whatever is born of God
conquers the world. Our
faith, that is the conquest
which conquers the world.
5 Who is the world's con-
queror but he who believes
that Jesus is the Son of
6 God? Jesus Christ, he it
is who came by water, blood,
and Spirit—not by the water
alone, but by the water and
the blood. The Spirit is
the witness to this, for the
8 Spirit is truth. The wit-
nesses are three, the Spirit
and the water and the blood,
and the three of them are in
9 accord. If we accept human
testimony, God's testimony is
greater; for God's testimony
consists in his testimony to
10 his Son. He who believes in
the Son of God possesses that
testimony within himself; he
who will not believe God, has
made God a liar by refusing
to believe the testimony which
God has borne to his Son.
11 And the testimony is, that
God gave us life eternal and
this life is in his Son.
12 He who possesses the Son
possesses life:
he who does not possess the
Son does not possess life.
13 I have written in this way
to you who believe in the
name of the Son of God, that
you may be sure you have
14 life eternal. Now the con-
fidence we have in him is this,
that he listens to us whenever
we ask anything in accord-
15 ance with his will; and if we
know he listens to whatever
we ask, we know we obtain
the requests we have made
16 to him. If anyone notices
his brother committing a sin
which is not deadly, he will
ask and obtain life for him—
for anyone who does not
commit a deadly sin. There
is such a thing as deadly
sin; I do not mean he is to
17 pray for that. All iniquity

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

is sin, but there are sins which are not deadly.

18 We know that anyone who is born of God does not sin; He who was born of God preserves him, and the evil One never catches him.

19 We know that we belong to God, and that the whole world lies in the power of the evil One.

20 We know that the Son of God has come, and has given us insight to know Him who is the Real God; and we are in Him who is real, even in his Son Jesus Christ. This is the real

21 God, this is life eternal. My dear children, keep clear of idols.

THE SECOND EPISTLE OF JOHN

1 THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

1 THE presbyter, to the elect
Lady and her children whom
I love in the Truth (and not
only I but all who know the
2 Truth) for the sake of the
Truth which remains within us
and will be with us for ever:
3 grace, mercy, peace will be with
us from God the Father and
from Jesus Christ the Son of
the Father, in truth and
love.
4 I was overjoyed to find some
of your children leading the
true Life, as we were com-
manded to do by the Father.
5 And now I entreat you, Lady—
not as though I were writing
you any new command, it is
the command which we have
had from the very beginning—
let us love one another.
6 To live by his commands,
that is what love means: and
the command is, live in love
as you have learned to do
from the very beginning.
7 I say this, because a number
of impostors have emerged in
the world, men who will not
acknowledge the coming of
Jesus Christ in the flesh; that
marks the real 'impostor' and
'antichrist.'
8 Watch yourselves; you must
not lose what you have been
working for, but gain a full
reward.
9 Anyone who is 'advanced'
and will not remain by the
doctrine of Christ, does not
possess God:
he who remains by the doc-
trine of Christ possesses both the
10 Father and the Son. If any-
one comes to you and does not

11 For he that biddeth him
God speed is partaker of his evil
deeds.

12 Having many things to
write unto you, I would not *write*
with paper and ink: but I trust
to come unto you, and speak
face to face, that our joy may be
full.

13 The children of thy elect
sister greet thee. Amen.

bring this doctrine, do not ad-
11 mit him to the house—do not
even greet him, for he who
greets him shares in his wicked
work.

12 I have a great deal to write
to you, but I do not mean to
use ink and paper; I hope to
visit you and have a talk with
you, so that your* joy may be
unimpaired.

13 The children of your elect
Sister greet you.

* Reading with **A B** and several versions, ὑμῶν, instead of ἡμῶν.

THE THIRD EPISTLE OF

JOHN

1 The elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report

1 THE presbyter, to the beloved Gaius whom I love in the Truth.

2 Beloved, I pray you may prosper in every way and keep well—as indeed your soul is keeping well.

3 For I was overjoyed when some brothers arrived and testified to the truth of your life, as indeed you do lead the

4 true Life; I have no greater joy than to hear of my children living in the Truth.

5 Beloved, you are acting loyally in rendering any service to the brothers and especially

6 to strangers; they have testified to your love before the church. Pray speed them on their jour-

7 ney worthily of God; they have started out for his sake and declined to take anything

8 from pagans; hence we are bound to support such men, to prove ourselves allies of the Truth.

9 I have written to the church; only, Diotrephes, who likes to take the lead among them, repudiates me.

10 So when I come, I shall bring up what he is doing, babbling against me with wicked words—and, not satisfied with words, he refuses to welcome the brothers, checks those who want to welcome them, and excommunicates

11 them from the church. Beloved, do not imitate evil but good; he who does good belongs to God, he who does evil has never seen God.

12 Everybody testifies to Demetrius, and so does the Truth

of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

itself: I testify to him too, and you know my testimony is true.

13 I had a great deal to write to you, but I do not want to write to you with ink and pen;

14 I am hoping to see you soon, and we will have a talk.

Peace to you! The friends salute you: salute the friends one by one.

THE GENERAL EPISTLE OF

JUDE

1 JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

1 JUDAS, a servant of Jesus Christ and a brother of James, to those who have been called, who are beloved by God the Father and kept by Jesus
2 Christ: mercy, peace and love be multiplied to you.
3 Beloved, my whole concern was to write to you on the subject of our common salvation, but I am forced to write you an appeal to defend the faith which has once for all been
4 committed to the saints; for certain persons have slipped in by stealth (their doom has been predicted long ago), impious creatures who pervert the grace of our God into immorality and disown our sole liege and
5 Lord, Jesus Christ. Now I want to remind you of what you are perfectly aware, that though the Lord once * brought the People safe out of Egypt, he subsequently destroyed the
6 unbelieving, while the angels who abandoned their own domain, instead of preserving their proper rank, are reserved by him within the nether gloom, in chains eternal, for the doom of the great Day—
7 just as Sodom and Gomorra and the adjacent cities, which similarly glutted themselves with vice and sensual perversity, are exhibited as a warning of the everlasting fire they are
8 sentenced to suffer. Despite it all, these visionaries pollute their flesh, scorn the Powers celestial, and scoff at the angelic Glories.

* ἅπαξ must be connected, as in the Syriac and Egyptian versions, with σώσας, not with εἰδότας as in most manuscripts.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

9 Now *the very archangel Michael*, when he disputed the body of Moses with Satan, did not dare to condemn him
10 with scoffs; what he said was, *The Lord rebuke you!* But these people scoff at anything they do not understand; and whatever they do understand, like irrational animals, by mere instinct, that proves their ruin.
11 Woe to them! they go the road of Cain, rush into Balaam's error for what it brings them, and perish in Korah's
12 rebellion. These people are stains on your love-feasts; they have no qualms about carousing in your midst, *they look after none but themselves*—rainless clouds, swept along by the wind, trees in autumn with-
13 out fruit, doubly dead and so uprooted, wild waves foaming out their own shame, wandering stars for whom the nether gloom of darkness has been
14 reserved eternally. It was of these, too, that Enoch the seventh from Adam prophesied, when he said,

Behold the Lord comes with myriads of his holy ones,
15 *to execute judgment upon all, and to convict all the impious of all the impious deeds they have committed,*
and of all the harsh things said against him by impious sinners.

16 For these people are murmurers, grumbling at their lot in life—they fall in with their own passions, their talk is arrogant, they pay court to men to benefit themselves.
17 Now, beloved, you must remember the words of the apostles of our Lord Jesus Christ;
18 they told you beforehand, "At the end of things there will be mockers who go by their own
19 impious passions." These are the people who set up divisions and distinctions, sensuous creatures, destitute of the Spirit.
20 But do you, beloved, build up

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
22 And of some have compassion, making a difference:
23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.
24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,
25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

yourselves on your most holy faith and pray in the holy
21 Spirit, so keeping yourselves within the love of God and waiting for the mercy of our Lord Jesus Christ that ends
‡‡ in life eternal. *Snatch some from the fire*, and have mercy on the waverers,* trembling as you touch them, with loathing for *the garment* which the flesh has *stained*.
24 Now to him who is able to keep you from slipping and to make your stand unblemished and exultant before his glory
25 —to the only God, our saviour through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and for all time: Amen.

* Reading καὶ οὓς μὲν ἐκ πυρὸς ἁρπάζετε, διακρινομένους δὲ ἐλεᾶτε, with Syr^{pal} Clement and Jerome.

THE REVELATION

OF

ST. JOHN THE DIVINE

CHAPTER I

1 THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribu-

CHAPTER 1

1 A REVELATION by Jesus Christ, which God granted him for his servants, to show them *what must come to pass* very soon; he disclosed it by sending it through his angel to
2 his servant John, who now testifies to what is God's word and Jesus Christ's testimony—
3 to what he saw. Blessed is he who reads aloud, blessed they who hear the words of this prophecy and lay to heart what is written in it; for the time is near.

4 John to the seven churches in Asia:

grace be to you and peace from

HE WHO IS AND WAS AND IS COMING,

and from the seven Spirits
5 before his throne, and from Jesus Christ *the faithful witness, the first-born* from the dead, and the *prince over the kings of earth;* to him who loves us and *has loosed* us *from* our *sins* by shedding his blood—
6 he has made us *a realm of priests for* his *God* and Father, —to him be glory and dominion
7 for ever and ever: Amen. *Lo, he is coming on the clouds, to be seen* by every eye, even by those *who impaled* him, and *all the tribes of earth will wail because of him:* even so, Amen.
8 "*I am* the alpha and the omega," said *the Lord God, who is* and was and is coming, *the almighty.*
9 I John, your brother and your companion in the distress

lation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

and realm and patient endurance which Jesus brings, found myself in the island called Patmos, for adhering to God's word and the testimony of Jesus.

10 On the Lord's day I found myself rapt in the Spirit, and I heard a loud voice behind me like a trumpet calling

11 "Write your vision in a book, and send it to the seven churches, to Ephesus and Smyrna and Pergamum and Thyatira and Sardis and Philadelphia and Laodicea." So I

12 turned to see whose voice it was that spoke to me; and on turning round I saw seven

13 golden lampstands and in the middle of the lampstands *One who resembled a human being, with a long robe*, and *a belt of gold* round his breast;

14 *his head and hair were white as wool*, white *as snow; his eyes*

15 *flashed like fire, his feet glowed like burnished bronze, his voice*

16 *sounded like many waves*, in his right hand he held seven stars, a sharp sword with a double edge issued from his mouth, and his face shone like *the sun in full strength*.

17 When I saw him, I fell at his feet like a dead man; but he laid his hand on me, saying, "*Do not be afraid; I*

18 *am the First and Last,** I was dead and here I am alive for evermore, holding the keys that unlock death and Hades.

19 Write down your vision of what is and *what is to be hereafter*.

20 *As for the secret symbol* of the seven stars which you have seen in my right hand, and of the seven golden lampstands —the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

* The words 'and the living One' (καὶ ὁ ζῶν) have been added as a gloss from the next verse.

CHAPTER II

1 UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto

* Omitting, as in ver. 13, [τὰ ἔργα καὶ].

CHAPTER II

1 To the angel of the church at Ephesus write thus:—These are the words of him who holds the seven stars in his right hand, who moves among the
2 seven golden lampstands: I know your doings, your hard work and your patient endurance; I know that you cannot bear wicked men, and that you have tested those who style themselves apostles (no apostles they!) and detected them
3 to be liars; I know that you are enduring patiently and have borne up for my sake and
4 have not wearied. But I have this against you: you have given up loving one another as
5 you did at first. Now, remember the height from which you have fallen; repent and act as you did at first. If not, I will come to you [very soon] and remove your lampstand, un-
6 less you repent. Still, you have this in your favour: you hate the practices of the Nicolaitans,
7 and I hate them too. Let anyone who has an ear listen to what the Spirit says to the churches: 'The conqueror I will allow *to eat from the tree of Life* which is *within the paradise of God*.' Then to the angel
8 of the church at Smyrna write thus:—These are the words of *the First and Last*, who was dead
9 and came to life: I know your* distress and poverty (but you are rich!); I know how you are being slandered by those who style themselves Jews (no Jews are they, but a mere
10 synagogue of Satan!). Have no fear of what you are to suffer. The devil indeed is going to put some of you in prison, *that you may be tested*: you will have a distressful *ten days*. Be faithful, though you have to die for it, and I will
11 give you the crown of Life. Let anyone who has an ear listen to what the Spirit says to the

the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to

churches: 'The conqueror shall not be injured by the
12 second death.' Then to the angel of the church at Pergamum write thus:—These are the words of him who wields the sharp sword with the
13 double edge: I know where you dwell, where Satan sits enthroned, and yet you adhere to my Name, you have not renounced your faith in me even during the days when my witness, my faithful Antipas, was martyred in your midst—where
14 Satan dwells. But I have one or two things against you: you have some adherents there of the tenets of *Balaam*, who taught Balak how to set a pitfall before *the sons of Israel by making them eat food which had been sacrificed to idols and give*
15 *way to sexual vice.* So even with you; you likewise have some adherents of the tenets of
16 the Nicolaitans. Repent; if not, I will very soon come to you and make war upon them with the sword of my mouth.
17 Let anyone who has an ear listen to what the Spirit says to the churches: 'The conqueror *I will allow* to share the hidden *manna*, and I will give him a white stone inscribed with *a new name*, unknown to any except him who receives it.'
18 Then to the angel of the church at Thyatira write thus:—These are the words of the Son of God, *whose eyes* flash *like fire and whose feet glow like bronze.*
19 I know your doings, your love and loyalty and service and patient endurance; I know you are doing more than you did at
20 first. Still I have this against you: you are tolerating that Jezebel of a woman who styles herself a prophetess and seduces my servants by teaching them *to give way to sexual vice and to eat food which has been*
21 *sacrificed to idols.* I have given her time to repent, but she

repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even

refuses to repent of her sexual
22 vice. Lo, I will lay her on a sickbed, and bring her paramours into sore distress, if they do not repent of her prac-
23 tices; and her children I will exterminate. So shall all the churches know that I am *the searcher of the inmost heart; I will requite each* of you *according to what you have done.*
24 But for the rest of you at Thyatira, for all who do not hold these tenets, for those who have not (in their phrase) 'fathomed the deep mysteries of Satan'—for you this is my word: I impose no fresh burden on you;
25 only hold to what you have,
26 till such time as I come. 'And the conqueror, he who till the end lays to heart what I enjoin, *I will give him* authority *over the nations—*
27 *aye, he will shepherd them with an iron flail,*
shattering them like a potter's jars—
as I myself have received
28 authority from my Father; also I will grant him to see
29 the Morning-star.' Let anyone who has an ear listen to what the Spirit says to the churches.

CHAPTER III

1 Then to the angel of the church at Sardis write thus:
—These are the words of him who holds the seven Spirits of God and the seven stars: I know your doings, you have the name of being alive, but
2 you are dead. Wake up, rally what is still left to you, though it is on the very point of death; for I find nothing you have done is complete in the eyes of
3 my God. Now remember what you received and heard, hold to it and repent. If you will not wake up, I shall come like a thief; you will not know at what hour I come upon you.
4 Still, you have a few souls at

in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of **David**, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the

Sardis who have not soiled their raiment; they shall walk beside me in white, for they de-
5 serve to. 'The conqueror shall be clad in white raiment; I will never *erase his name from the book of Life*, but will own him openly before my Father and
6 before his angels.' Let anyone who has an ear listen to what the Spirit says to the churches.
7 Then to the angel of the church at Philadelphia write thus:—These are the words of the true Holy One, who holds *the key of David, who opens and none shall shut, who shuts and none shall*
8 *open.** Lo, I have set a door open before you which no one is able to shut; for though your strength is small, you have kept my word, you have
9 not renounced my Name. Lo, I will make those who belong to that synagogue of Satan, who style themselves Jews (no Jews are they, but liars!)—lo, I will have them *come and do homage before your feet* and learn that
10 *I did love you.* Because you have kept the word of my patient endurance, I will keep you safe through the hour of trial which is coming upon the whole world to test the dwellers
11 on earth. I am coming very soon: hold to what you have, in case your crown is taken
12 from you. 'As for the conqueror, I will make him a pillar in the temple of my God (nevermore shall he leave it), and I will inscribe on him the name of my God, *the name of the city* of my God (the new Jerusalem which descends out of heaven from my God), and my own
13 *new name.*' Let anyone who has an ear listen to what the Spirit says to the churches.
14 Then to the angel of the church at Laodicea write thus:—These are the words of the Amen,

* Omitting (with Primasius) οἶδά σου τὰ ἔργα, 'I know your doings,' a harmonistic gloss which interrupts the connexion of thought

faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV

1 After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow

the faithful and true *witness, the*
15 *origin of God's creation.* I know
your doings, you are neither
cold nor hot—would you were
16 either cold or hot! So, because you are lukewarm, neither hot nor cold, I am going to spit you out of my mouth.
17 You declare,
'I am rich,
I am well off,
I lack nothing!'
—not knowing you are a miserable creature, pitiful, poor, blind, naked.
18 I advise you to buy from me gold refined in the fire, that you may be rich, white raiment to clothe you and prevent the shame of your nakedness from being seen, and salve to rub on your eyes,
19 that you may see. *I reprove and discipline those whom I love;* so be in warm earnest and repent.
20 Lo, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in and sup with him, and he with me.
21 'The conqueror I will allow to sit beside me on my throne, as I myself have conquered and sat down beside my Father on his throne.'
22 Let anyone who has an ear listen to what the Spirit says to the churches."

CHAPTER IV

1 After this I looked, and there was a door standing open in heaven!

And the first voice I had heard talking with me like *a trumpet* said, "Come up here, and I will show you *what must come to pass* after this."

2 At once I found myself rapt in the Spirit; and lo a Throne stood in heaven with
3 *One seated on the throne*—the seated One resembled in appearance jasper and sardius—and *round the throne a rainbow*

round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

* Omitting [ὁ ἅγιος].

CHAPTER V

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

resembling emerald in appear-
4 ance; also round the throne four and twenty thrones, and on these thrones four and twenty Presbyters seated, who were clad in white raiment with golden crowns upon their heads.
5 From the throne *issue flashes of lightning and loud blasts and peals of thunder.* And in front of the throne seven torches of fire burn (they are the seven
6 Spirits of God); also in front of the throne there is like a sea of glass, *resembling crystal. And on each side of the throne, all round it, four living Creatures full of eyes* inside and outside;
7 *the first* living Creature resembling *a lion, the second* living Creature resembling *an ox, the third* living Creature with *a face like a man's, the fourth* living Creature like *a flying eagle.*
8 The four living Creatures, *each with six wings apiece, are full of eyes* all over their bodies and under their wings, and day and night they never cease the chant,

"*Holy, holy, holy, is the Lord God almighty,*
who was and is and is coming."

9 And whenever the living Creatures render glory and honour and thanksgiving *to him who is seated on the throne, who*
10 *lives for ever and ever,* the four and twenty Presbyters fall down before *him who is seated on the throne,* worshipping *him who lives for ever and ever,* and casting their crowns before the throne, with the cry,
11 "Thou deservest, our Lord and God,* to receive glory and honour and power, for it was thou who didst create all things: they existed and were created by thy will."

CHAPTER V

1 Then I saw lying on the right hand of *him who was seated on the throne, a scroll with writing on the back as well as*

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and

inside, sealed with seven seals.
2 And I saw a strong angel,
exclaiming with a loud voice,
"Who is fit to open the scroll,
3 to break the seals of it?" But
no one was fit, either in heaven
or on earth or underneath the
earth, to open the scroll or look
4 into it. So I began to weep
bitterly because no one had
been found fit to open the
5 scroll or look into it; but one
of the Presbyters told me,
"Weep not; lo, *the Lion of Judah's* tribe, *the Scion* of David,
he has won * the power of opening the scroll and its seven
6 seals." Then I noticed *a Lamb*
standing in the midst of the
throne and the four living Creatures and the Presbyters; it
seemed to have been *slain*, but
it had seven heads and *seven eyes* (they are the seven Spirits
of God sent out *into all the*
7 *earth*), and it went and took
the scroll out of the right hand
of *him who was seated on the*
8 *throne*. And when it took the
scroll, the four living Creatures
and the four and twenty Presbyters fell down before the
Lamb, each with his harp and
with golden bowls full of *incense* (that is, full of *the prayers*
9 of the saints), *singing a new song:*

"Thou deservest to take the
scroll and open its seals,
for thou wast slain and by
shedding thy blood hast
ransomed for God men from
every tribe and tongue and
people and nation;
10 thou hast made them *kings and priests for* our *God*,
and they shall reign on
earth."

11 Then I looked, and I heard the
voice of many angels round the
throne and of the living Creatures and of the Presbyters,
numbering *myriads of myriads and thousands of thousands*,
12 crying aloud, "The *slain Lamb*
deserves to receive power and

* Literally, "has conquered (see iii. 21), so that he can open."

wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI

1 AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat

wealth and wisdom and might and honour and glory and blessing."

13 And I heard every creature in heaven and on earth and under the earth crying, "Blessing and honour and glory and dominion for ever and ever, to *him who is seated on the throne* and to the Lamb!"

14 "Amen," said the four living Creatures, and the Presbyters fell down and worshipped.

CHAPTER VI

1 AND when the Lamb opened one of the seven seals, I looked, and I heard one of the four living Creatures calling
2 like thunder, "Come."* So I looked, and there was *a white horse*, its rider holding a bow; he was given a crown, and away he rode conquering and to conquer.

3 And when he opened the second seal, I heard the second living Creature calling, "Come."

4 And away went another *red horse;* its rider was allowed to take peace from the earth and to make men slay each other; he was given a huge sword.

5 And when he opened the third seal, I heard the third living Creature calling, "Come."

So I looked and there was *a black horse;* its rider held a pair of scales in his hand,
6 and I heard like a voice in the midst of the four living Creatures saying,

"A shilling for a quart of wheat, a shilling for three quarts of barley; but harm not oil and wine!"

7 And when he opened the fourth seal, I heard the voice of the fourth living Creature
8 calling, "Come." So I looked, and there was a livid horse;

* Addressed either to the seer or, more probably, to the mounted figures.

on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

its rider's name was *Death, and Hades* followed him. They were given power over the fourth part of the earth, *to kill men with sword and famine and plague and* by *the wild beasts of the earth.*

9 And when he opened the fifth seal, I saw underneath the altar the souls of those who had been slain for adhering to God's word and to the testi-
10 mony which they bore; and they cried aloud,

"*O Sovereign Lord,*
holy and true,
how long wilt thou refrain from *charging and avenging* our *blood upon those who dwell on earth?*"

11 But they were each given a white robe, and told to remain quiet for a little longer, until their number was completed by their fellowservants and their brothers who were to be killed like themselves.

12 And when he opened the sixth seal, I looked; and a great earthquake took place, *the sun* turned black as sackcloth, *the* full *moon* turned like
13 *blood, the stars of the sky dropped* to earth *as a fig tree* shaken by a
14 gale sheds her unripe figs, *the sky* was swept aside *like a scroll being folded up*, and every mountain and island was
15 moved out of its place. *Then the kings of the earth, the magnates*, the generals, the rich, the strong, slaves and freemen every one of them, *hid in caves and among the rocks* of the moun-
16 tains, calling to the mountains and the rocks,

"*Fall upon us* and *hide us* from the face of *him who is seated on the throne* and from
17 the anger of the Lamb; for *the great Day of* their *anger* has come, *and who can stand it?*"

CHAPTER VII

1 AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

CHAPTER VII

1 AFTER that I saw four angels standing *at the four corners of the earth*, holding back *the four winds* from blowing on the earth or on the sea or on any tree.

2 And I saw another angel rise up from the east, with the seal of the living God; he shouted aloud to the four angels who were allowed to injure the earth and sea,

3 "Do no harm to earth or sea or trees, until *we seal* the servants of our God *upon their fore-*

4 *heads.*" And I heard what was the number of the sealed—a hundred and forty-four thousand sealed from every tribe of

5 the sons of Israel, twelve thousand sealed from the tribe of Judah, twelve thousand from

7 the tribe of Reuben, twelve thousand from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar,

8 twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, twelve thousand from the tribe of Benjamin,* twelve thousand

6 from the tribe of Gad, twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand sealed from the tribe of Manasseh.

9 After that I looked, and there was a great host whom no one could count, from every nation and tribe and people and tongue, standing † before the throne and before the Lamb, clad in white robes, with palm-

10 branches in their hands; and they cried with a loud voice, "Saved by our God *who is seated on the throne*, and by the

* The simple transposition of 5c–6 to a place after 8, as Dr. G. B. Gray has pointed out (*Encyclopaedia Biblica* 5209), yields a far more normal list of the tribes.

† In contrast to the dread of vi. 17, and in line with the thought of Luke xxi. 36

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

* In the sense of worship, as in xxii. 8.

CHAPTER VIII

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

11 Lamb! * And all the angels surrounded the throne and the Presbyters and the four living Creatures, and fell on their faces before the throne, worshipping God and crying,

12 "Even so! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever

13 and ever: Amen!" Then one of the Presbyters addressed me, saying, "Who are these, clad in white robes? where

14 have they come from?" I said to him, "You know, my lord." So he told me, "These are the people who have come out of *the* great *Distress, who washed their robes* and made them white *in the blood* of the Lamb.

15 For this they are now before the throne of God, serving * him day and night within his temple, and *he who is seated on the throne* shall overshadow them.

16 *Never* again *will they hunger, never* again *will they thirst, never shall the sun strike them, nor* any *scorching heat;*

17 for the Lamb in the midst of the throne *will be their shepherd, guiding them to fountains of living water; and God will wipe every tear from* their *eyes.*"

CHAPTER VIII

1 And when he opened the seventh seal, silence reigned in heaven for about half-an-hour.

2 Then I saw seven trumpets being given to the seven angels who stand before God.

3 And another angel went and *stood at the altar* with a golden censer;

he was given abundant *incense,* to be laid *with the prayers* of all the saints upon the golden altar in front of the throne;

4 and the smoke *of the incense with the prayers* of all the saints rose up from the an-

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

5 gel's hand before God. And the angel took *the censer, filled it with fire from the altar,* and poured it on the earth; then followed *peals of thunder, loud blasts, flashes of lightning,* and an earthquake.

6 And the seven angels with the seven trumpets prepared to blow their blasts.

7 The first blew, and *there came hail and fire* mixed *with blood.* falling *on the earth;* a third of the earth was burnt up, a third of the trees were burnt up, and all the green grass was burnt up.

8 The second angel blew, and *what looked like a* huge *mountain on fire* was hurled into the sea; a third of the sea 9 *turned blood,* a third of the creatures in the sea the living creatures — perished, and a third of the ships were destroyed.

10 The third angel blew, and *a* huge *star* blazing like a torch *dropped out of the sky,* dropped on a third of the rivers 11 and on the fountains (the name of the star is Wormwood); a third of the waters became wormwood, and many people died of the waters, because they had turned bitter.

12 The fourth angel blew; and a stroke fell on a third of the sun, a third of the moon, and a third of the stars, so as to darken one third of them, withdrawing light from a third of the day and likewise of the night.

13 Then I looked, and I heard an eagle flying in mid-heaven with a loud cry, "Woe, woe, woe to the dwellers on earth, for the rest of the trumpet-blasts that the three angels are about to blow!"

CHAPTER IX

1 The fifth angel blew, and I saw a Star which had dropped from heaven to earth; he was given the key of the pit of the

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

2 abyss, and he opened the
pit of the abyss, *and smoke*
poured out of the pit, *like*
the smoke of a huge *furnace,*
till the sun and the air
were *darkened* by the smoke
3 from the pit. And out of
the smoke came *locusts on*
the earth; they were granted
power like the power wielded
4 by scorpions on earth, but
they were told not to harm
the grass on earth *nor any*
green thing nor any tree,
only such human beings as
had not *the seal* of God *upon*
5 *their foreheads;* these they
were allowed, not to kill but
to torture, for five months—
and their torture was like
the torture of a scorpion
when it stings a man.

6 In those days *men will seek*
death,
but they will not find it:
they will long to die,
but death flies from
them.

7 *The appearance* of the locusts
resembled horses armed *for*
battle; on their heads were
sort of crowns like gold; their
8 faces were like human faces,
their hair like women's hair,
9 and *their teeth like lions'*
fangs; they had scales like
iron coats of mail; the whir-
ring of their wings was
like the noise of many chariots
10 rushing to battle; their
tails and their stings were
like scorpions', and their
power of hurting men for
five months lay in their
tails;

11 they had a king over
them,
the angel of the abyss
—his Hebrew name is
Abaddon,
but in Greek
he is called Apollyon.

12 The first woe has passed:
two woes are still to come.

13 Then the sixth angel blew;
and I heard a voice from the
four horns of the golden altar

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

14 before God, telling the sixth angel with the trumpet, "Let loose the four angels who are bound at *the great river Euphrates.*"

15 So the four angels were unloosed, who had been kept ready for that hour and day and month and year, to kill the third of men.

16 And the number of the troops of their cavalry was two hundred millions (I heard what was

17 their number). And this is how the horses and their riders looked in my vision: they wore coats of mail red as fire, dark-blue as jacinth and yellow as smoke; the horses' heads were like lions' heads, and from their mouths poured fire and smoke

18 and brimstone. By these three plagues the third of men were killed, by the fire, the smoke, and the brimstone, that poured

19 out of their mouths; for the power of the horses lies in their mouths—and also in their tails (their tails are like serpents, they have heads, and it is with their heads that they hurt).

20 But the rest of mankind, who were not killed by these plagues, did not repent of *the works of their hands* and give up worshipping *daemons* and *idols of gold and silver and brass and stone and wood, which can-*

21 *not either see or hear or stir;* nor did they repent of their murders or of *their magic spells* or of *their sexual vice* or of their thefts.

CHAPTER X

1 AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his

CHAPTER X

1 THEN I saw another * strong angel descend from heaven; he was clad in a cloud, with a rainbow over his head, his face like the sun, his feet like columns of fire, and a small

2 scroll open in his hand. He set

* Referring to v. 1, in all probability; but it may simply mean "another angel, a strong one."

right foot upon the sea, and his left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI

1 AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure

his right foot on the sea, his
3 left upon the earth, and shouted aloud like a lion roaring; and at his shout the seven thunders gave voice.
4 After the seven thunders had spoken, I was going to write it down; but I heard a voice from heaven saying,

"*Seal up* what the seven thunders have said, do not write it."

5 Then the angel I saw standing on the sea and the earth
raised his right hand to heaven
6 *and swore by Him*
who lives for ever and ever,
who created the heaven
and what is in it,
the earth and what is in it,
and the sea and what is in it,

"There shall be no more de-
7 lay; in the days of the seventh angel's voice, when he now blows his blast, then shall *the secret purpose of God* be fulfilled, as he assured *his servants the prophets.*"

8 Then the voice I had heard from heaven again talked to me, saying,

"Go and take the small scroll which lies open in the hand of the angel who is standing on the sea and the earth."

9 So I went to the angel, saying, "Give me *the small scroll.*" "Take it," *said he,* "*and swallow it;* it will *taste* sweet as honey, but it will
10 be bitter to *digest.*" Then I took *the small scroll* from the hand of the angel *and swallowed it; it did taste sweet, like honey,* but when I had eaten it, it was
11 bitter to digest. Then I was told, "*You must prophesy* again *of many peoples and nations and languages and kings.*"

CHAPTER XI

1 AND I was given *a reed* like a rod, and told, "Rise up and measure the temple of God

the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

and the altar, numbering
2 the worshippers; but omit
the court outside the temple,
do not measure that, for
it has been given over *to the Gentiles;* and the city will
be *under their heel* for two
3 and forty months. But I will
allow my two witnesses to
prophesy for twelve hundred and sixty days, clad in
4 sackcloth (they are *the two olive-trees* and the two *lamp-stands which stand before the Lord of the earth*):
5 whoever tries to harm them,
fire will issue from their
mouth and consume
their enemies;
whoever should try to harm
them,
so must he be killed."
6 They have power to shut
up the sky, *so that no rain falls* during the days when
they are prophesying; and
they have power over *the waters, to turn* them *into blood, and* also *to smite* the
earth *with all manner of plagues* as often as they
7 choose. But, when they
have finished their testimony,
the Beast that ascends from the abyss will make war on
them *and conquer them* and
8 kill them, and their corpses
will lie in the streets of that
great City whose mystical
name is *Sodom* and Egypt—
where their Lord also was
9 crucified. For three days
and a half men from all peoples and tribes and tongues
and nations look at their
corpses, refusing to let their
10 corpses be buried; and the
dwellers on earth will gloat
over them and *rejoice,* sending
presents to congratulate one
another—for these two prophets were a torment to the
11 dwellers on earth. But after
three days and a half *the breath of life* from God *entered them; they stood on their feet* (*terror*
12 *fell on* those who saw them) and

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII

1 AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

heard a loud voice from heaven telling them, "Come up here." So up *to heaven* they went in a cloud, before the eyes of their
18 enemies. At that hour *a great earthquake* took place, a tenth of the City *was destroyed*, and seven thousand souls perished in the earthquake: the rest were awestruck, and gave glory to *the God of heaven*.
14 The second woe has passed: the third woe soon is coming.
15 Then the seventh angel blew; and loud voices followed in heaven, crying, "*The rule* of the world has passed to our *Lord and his Christ*, and *he shall reign for ever and ever*."
16 Then the four and twenty Presbyters who are seated on their thrones before God, fell on their faces and worshipped
17 God, saying,

"We thank thee, *Lord God almighty, who art* and wast,
that thou hast assumed thy great power and *begun to reign*;
18 *the nations were enraged*,
but thine *anger* has come;
the time has come for the dead to be judged,
the time for rewarding *thy servants the prophets*,
and the saints *who reverence* thy name, *both low and high*,
the time for destroying the destroyers of the earth."

19 Then the temple of God in heaven was thrown open, and *the ark of his covenant* was seen *inside his temple*; there were *flashes of lightning, loud blasts, peals of thunder*, an earthquake, and *a hailstorm*.

CHAPTER XII

1 AND a great portent was seen in heaven, a woman clad in the sun—with the moon under her feet, and a tiara of
2 twelve stars on her head; she was with child, *crying in the pangs of travail, in anguish for her delivery*.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth,

3 Then another portent was seen in heaven!

There was a huge red dragon, with seven heads and *seven horns* and seven diadems
4 upon his heads; his tail swept away a third of *the stars of heaven and flung* them *to the earth.*

And the dragon stood in front of the woman who was on the point of being delivered, to devour her child as soon as it was born.

5 *She gave birth to* a son, *a male child,* who is to *shepherd* all *the nations with an iron flail;* her child was caught up to God
6 and to his throne, and she herself fled to the desert, where a place has been prepared for her by God, in which she is to be nourished for twelve hundred and sixty
7 days. And war broke out in heaven, *Michael* and his angels *fighting* with the dragon; the dragon and his angels also
8 fought, but he failed, and there was no place for them in heaven
9 any longer. So the huge dragon was thrown down—that old *serpent* called *the Devil* and *Satan,* the seducer of the whole world—thrown down to the earth, and his angels thrown
10 down along with him. Then I heard a loud voice in heaven saying, "Now it has come, the salvation and power, the reign of our God and the authority of his Christ!—for the Accuser of our brothers is thrown down, who accused them before God
11 day and night. But they have conquered him by the blood of the Lamb and by the word of their testimony; they had to die for it, but they did not cling
12 to life. *Rejoice* for this, *O heavens* and ye that dwell in them! But woe to earth and sea! The devil has descended to you in fierce anger, knowing
13 that his time is short." And when the dragon found himself thrown down to earth, he pur-

he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER XIII

1 AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

sued the woman who had given
14 birth to the male child; but the woman was given the two wings of a great eagle for her flight to the desert, to her appointed place, where she is nourished for *a Time, two Times, and half a Time*, safe from the serpent.
15 Then from his mouth the serpent poured water after the woman like a river, to sweep
16 her away with a flood; but the earth came to the rescue of the woman, the earth opened its mouth and swallowed up the river that the dragon had
17 poured out of his mouth. So, enraged at the woman, the dragon went off to wage war on the rest of her offspring, on those who keep God's commandments and hold the testimony of Jesus.

CHAPTER XIII

1 THEN I stood on the sand of the sea, and I saw *a Beast rising out of the sea* with *ten horns* and seven heads, ten diadems * on his horns, and blasphemous titles on his heads.
2 *The Beast* I saw *resembled a leopard*, his feet were *like a bear's*, and his mouth like *a lion's*. To him the dragon gave his own power and his own throne and great authority.
3 One of his heads looked as if it had been slain and killed, but the deadly wound was healed, and the whole earth went after
4 him in wonder, worshipping the dragon for having given authority to the Beast, and worshipping the Beast with the cry,

"Who is like the Beast?
Who can fight with him?"

5 He was allowed *to utter loud* and blasphemous *vaunts*, and allowed *to exert* authority for
6 two and forty months; so he

* Here, as in xii. 3, an assumption of the royal power which really belonged to God (see xix. 12).

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

opened his mouth for blasphemies against God, to blaspheme his name and his dwelling (that
7 is, the dwellers in heaven). He was allowed *to wage war on the saints and to conquer them*, and given authority over every tribe and people and tongue
8 and nation; and all the dwellers on earth will be his worshippers, everyone whose name has not been *written* from the foundation of the world *in*
9 *the book of Life.** Let anyone who has an ear listen:—
10 *Whoever is destined for captivity,*
to captivity he goes:
whoever kills *with the sword,*
by the sword must he be killed.
This is what shows the patience and the faith of the saints.
11 Then I saw another Beast rising from the land; he had two horns like a lamb, but he spoke
12 like a dragon. He exerts the full authority of the first Beast in his presence, causing the earth and its inhabitants to worship the first Beast, whose
13 deadly wound was healed. He performs amazing miracles, even making fire descend from heaven on earth in the sight of
14 men, and by dint of the miracles he is allowed to perform in presence of the Beast, he seduces the dwellers on earth; he bids the dwellers on earth erect a statue to the Beast who lived after being wounded by the
15 sword, and to this statue of the Beast he was allowed to impart the breath of life, so that the statue of the Beast should actually speak. He has everyone put to death *who will not wor-*
16 *ship the statue* of the Beast, and he obliges all men, low and high, rich and poor, freemen and slaves alike, to have a mark put upon their right hand or

* The words "of the Lamb slain" (τοῦ ἀρνίου τοῦ ἐσφαγμένου) are probably a gloss from xxi. 27. The book of Life elsewhere appears without any such addition.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

CHAPTER XIV

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

17 their forehead, so that no one can buy or sell unless he bears the mark, that is the name of the Beast or the cipher of his name.

18 Now for the gift of interpretation! Let the discerning calculate the cipher of the Beast; it is the cipher of a man, and the figures are six hundred and sixty-six.

CHAPTER XIV

1 Then I looked, and there was the Lamb standing on mount Sion, and along with him a hundred and forty-four thousand bearing his name and the name of his Father written
2 *on their foreheads!* And I heard a voice from heaven *like the sound of many waves* and the sound of loud thunder; the voice I heard was like harpists
3 playing on their harps; they were *singing* * *a new song* before the throne and before the four living Creatures and the Presbyters, and no one could learn that song except the hundred and forty-four thousand who had been ran-
4 somed from earth. They have not been defiled by intercourse with women—they are celibates; they follow the Lamb wherever he goes; they have been ransomed from among men, as the first to be reaped
5 for God and the Lamb. And *on their lips no lie was ever detected* †; they are stainless.
6 Then I saw another angel flying in mid-heaven with an eternal gospel for the inhabitants of the earth, for every nation and tribe and tongue
7 and people; he cried aloud, "Fear God and give him glory, for the hour of his judgment has come; worship him *who made heaven and earth, the sea* and the fountains of water."

* Omitting [ὡς].

† The thought and phraseology of the whole passage should be compared and contrasted with 1 Pet. ii. 21–22.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp

8 And another, a second angel followed, crying, "*Fallen, fallen is Babylon the great, who made all nations drink the wine* of the passion of her vice!"

9 They were followed by another, a third angel, crying aloud, "Whoever worships the Beast and his statue, and lets his forehead or hand be marked,

10 *he shall drink the wine* of God's passion, *poured out untempered in the cup of his anger*, and shall be tortured with *fire and brim-stone* before the holy angels and

11 before the Lamb: *the smoke* of their torture *rises for ever* and ever, and they get no rest from it, day and night, these worshippers of the Beast and his statue, and all who are marked

12 with his name." This is what shows the patience of the saints—they who keep God's commands and the faith of Jesus.

13 Then I heard a voice from heaven saying, "Write this:—'Blessed are the dead who die in the Lord from henceforth! Even so, it is the voice of the Spirit—blessed in resting from their toils; for what they have done goes with them.'"

14 Then *I looked, and there was* a white cloud, and seated *on the cloud One resembling a human being*, a golden crown upon his head and a sharp sickle in

15 his hand. And another angel came out of the temple shouting aloud to him who sat upon the cloud,

"*Thrust your sickle in* and reap,
the time has come to reap,
the harvest of earth is ripe
and ready."

16 So he who sat upon the cloud swung his sickle over the earth,

17 and the earth was reaped. Then another angel came out of the temple, he too with a sharp

18 sickle; and another angel came from the altar—he who has power over fire—and called loudly to the one who had the sharp sickle,

sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven

* That is, after the interlude of 2-4. or stage of the vision.

"*Thrust your* sharp *sickle in,*
cull the clusters from the Vine of earth,
for its grapes are fully ripe."

19 So the angel swung his sickle on the earth and culled the clusters from the Vine of earth, flinging the grapes into the great winepress of God's wrath;
20 outside the City *was the winepress trodden,* and blood gushed out of the winepress as high as a horse's bridle for the space of two hundred miles.

CHAPTER XV

1 Then I saw another portent in Heaven, great and marvellous: seven angels with seven plagues—the last plagues, for they complete the wrath of
2 God. And I saw what was like a sea of glass mixed with fire, and, standing beside the sea of glass, those who came off conquerors from the Beast and his statue and the cipher of his name; they had harps of God
3 and *they were singing the song of Moses the servant of God* and the song of the Lamb—

"Great and *marvellous are thy deeds,*
Lord God almighty!
Just and true thy ways,
O King of nations!
4 *Who shall not fear, O Lord,*
and *glorify thy name?*
for thou alone art *holy.*
Yea, *all nations shall come and worship before thee,*
for thy judgments are disclosed."

5 After that* I looked, and the temple of *the tabernacle of testimony* in heaven was thrown
6 open, and out of the temple came the seven angels with *the seven plagues, robed in* pure dazzling *linen,* their breasts encircled with golden belts.
7 Then one of the four living Creatures gave the seven angels

The words always denote a fresh phase

golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI

1 AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

seven golden bowls full of the wrath of God who lives for ever
8 and ever; and *the temple was filled with smoke from the glory* of God and from his might, *nor could anyone enter* the temple till *the seven plagues* of the seven angels were over.

CHAPTER XVI

1 THEN I heard a loud *voice from the temple* telling the seven angels,

"Go and *pour out* the seven bowls of *the wrath* of God *on earth.*"

2 So the first went off and poured his bowl upon the land; *and* noisome, painful *ulcers broke out on* those who bore the mark of the Beast and worshipped his statue.

3 The second poured out his bowl upon the sea; it *turned blood* like the blood of a corpse, and every living thing *within the sea perished.*

4 The third poured out his bowl upon *the rivers* and fountains of water, and *they turned blood.*

5 Then I heard the angel of the waters cry,

"*O holy One, who art* and wast, *just art thou* in this thy
6 sentence. *They poured out* the *blood* of saints and prophets, and thou hast given *them blood*
7 *to drink!* They deserve it!"

And I heard the altar cry,

"Even so, *Lord God almighty: true and just are thy sentences of doom.*"

8 The fourth angel poured out his bowl upon the sun; and the sun was allowed to scorch men
9 with fire, till men, scorched by the fierce heat, blasphemed the name of the God who had control of these plagues; yet they would not repent and give him glory.

10 The fifth poured out his bowl upon the throne of the Beast; his realm *was darkened,* and men gnawed their tongues

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

11 in anguish, blaspheming *the God of heaven* for their pains and their ulcers, but refusing to repent of their doings.

12 The sixth poured out his bowl on *the great river Euphrates*, and *its waters were dried up* to prepare the way for the kings *from the east*.

13 Then I saw issuing from the mouth of the dragon and from the mouth of the Beast and from the mouth of the false Prophet, three foul spirits

14 like *frogs*—demon-spirits performing miracles, who come out to muster the kings of the whole world for battle on the great Day *of almighty God*.

15 (Lo, I am coming like a thief; blessed be he who keeps awake and holds his raiment fast, not to go naked and have the shame of exposure!) •

16 And they were mustered at the spot called (in Hebrew) Harmagedon.

17 The seventh angel poured out his bowl in the air; then came a loud *voice out of the temple* of heaven from the throne, crying,

18 "All is over!" followed by *flashes of lightning, loud blasts, peals of thunder*, and a mighty earthquake, *the like of which never was since man lived on earth*, such a mighty earth-

19 quake it was; the great City was shattered in three parts, the cities of the nations fell, and God remembered to give *Babylon the great the cup of the wine of the passion* of his

20 anger. Every island fled away, the mountains disappeared,

21 *and huge hailstones* fell from heaven on men, till men blasphemed God for the plague of the hail—for the plague of it was *fearful*.

• Ver. 15 interrupts the sequence of thought; it is either a gloss or misplaced, perhaps from the third chapter.

CHAPTER XVII

1 AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

CHAPTER XVII

1 THEN came one of the seven angels with the seven plagues and spoke to me, saying,

"Come and I will show you the doom of the great Harlot who is seated on *many waters*,
2 *with whom the kings of earth have committed vice*, and the dwellers on *earth have been drunk with the wine* of her vice."

3 So he bore me away rapt in the Spirit to the desert, and I saw a woman sitting on *a* scarlet *Beast* covered with blasphemous titles; it had seven heads and *ten horns*.

4 The woman was clad in purple and scarlet, her ornaments were of gold and precious stones, and pearls, in her hand was *a golden cup* full of all abominations and the impuri-
5 ties of her vice, and on her forehead a name was written by way of symbol,

"Babylon the great, the mother of harlots and of all abominations on earth."

6 Then I saw the woman was drunk with the blood of the saints and the blood of the witnesses of Jesus; and as I looked at her I marvelled
7 greatly. But the angel said to me "Why marvel? I will explain to you the mystery of the woman, and of the Beast with the seven heads and the ten horns who carries her.
8 *The Beast* you have seen was, is not, but is to *rise from the abyss*—yet to perdition he shall go—and the dwellers on earth will wonder (all whose names have not been *written* from the foundation of the world *in the book of Life*), when they see that the Beast was,
9 is not, but is coming. Now for the interpretation of the discerning mind! The seven heads are seven hills, on which
10 the woman is seated: also.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

they are seven kings, of whom five have fallen, one is living, and the other has not arrived yet—and when he does arrive, he can only stay a little while.
11 As for the Beast which was and is not, he is an eighth head; he belongs to the seven, and to
12 perdition he shall go. *As for the ten horns* you have seen, *they are ten kings* who have no royal power as yet, but receive royal authority for an hour along with the Beast; they
13 are of one mind, and they confer their power and authority
14 upon the Beast. They will wage war on the Lamb, but the Lamb will conquer them because he is *Lord of lords and King of kings*—the Lamb and the elect, the chosen, the faith-
15 ful who are with him." He also told me, "*The waters* you saw, on which the woman is seated, are peoples and hosts, nations
16 and tongues. As for the ten horns you have seen, they and the Beast will hate the harlot, lay her waste, and strip her naked; they will devour her flesh and burn her with fire,
17 for God has put it into their hearts to execute his purpose, by having one mind and by conferring their royal power upon the Beast, until the words
18 of God are fulfilled. As for the woman you have seen, she is the great City which reigns over *the kings of the earth.*"*

* Possibly xix. 9–10 ("The angel also . . .") originally came at this place in the narrative.

CHAPTER XVIII

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and

CHAPTER XVIII

1 After that I saw another angel descend from heaven, great in might; his radiance
2 lit up the earth, and he shouted aloud with a strong voice,

"*Fallen, fallen is Babylón the great,*
now she is a *haunt of demons,*
the den of all foul spirits,

the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

a cage for every foul and loathsome bird:

3 for *all nations have drunk the wine* of the passion of her vice,
the kings of the earth have committed vice with her,
and by the wealth of her wantonness earth's traders have grown rich."

4 And I heard another voice from heaven crying,
"*Come out of her, O my people,* that you share not her sins, that you partake not of her plagues:

5 for *high as heaven* her sins are *heaped,* and God calls her misdeeds to the reckoning.

6 *Render to her what she rendered to others,*
aye, double the doom *for all she has done;*
mix her the draught double in the cup she mixed for others.

7 As she gloried and played the wanton, so give her like measure of torture and tears.
Since *in her heart she vaunts,*
'*A queen I sit, no widow I, tears I shall never know,*'

8 so shall her plagues *fall in a single day,*
pestilence, tears, and famine:
she shall be burnt with fire—
for *strong is God the Lord her judge.*

9 *And the kings of the earth who committed vice* and wantoned *with her shall weep and wail* over her, as they watch the smoke of
10 her burning; for fear of her torture they will stand far off, crying,
'Woe and alas, thou *great city!*
thou strong city of Babylon!
In one brief hour thy doom has come.'

11 And the *traders* of earth shall *weep and wail* over her; for now there is none to buy their
12 freights, freights of gold, silver, jewels, pearls, fine linen, purples, silk, scarlet stuff, all sorts of citron wood and ivory wares, all articles of costly wood, of bronze, of iron and of marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle

13 with cinnamon, balsam, spices, myrrh, frankincense, wines, olive-oil, fine flour and wheat, with cattle, sheep, horses, carriages, slaves, and *the souls of*
15 *men.** The *traders* in these wares, who made rich profits from her, will stand far off for fear of her torture, *weeping and wailing:*

16 'Woe and alas, for the great city,
robed in linen, in purple and scarlet,
her ornaments of gold, of jewels and pearl!
17 And all this splendour gone in one brief hour!'

And all *shipmasters* and seafaring folk, *sailors and all whose* business lies *upon the sea, stood*
18 far off as they watched the smoke of her burning, crying, '*What* city *was like* the great
19 City?' *They threw dust on their heads and cried, as they wept and wailed,*

'Woe and alas for the great City,
where *all shipmen made rich profit by* her *treasures!*
Gone, gone in one brief hour!'

20 *O heaven, rejoice* over her!
Saints, apostles, prophets, rejoice!
For God *has avenged* you on her now."

21 Then a strong angel lifted *a boulder* like a huge millstone *and flung it into* the sea, *crying,*

"*So* shall *the great* city, *Babylon*, be hurled down, hurtling, *and never be seen any more:*
22 *and the sound of* harpists and *minstrels* and flute-players and trumpeters *shall never be heard in thee more:*
and craftsmen of any craft *shall never be found in thee more:*
and the sound of the millstone shall never be heard in thee more:
23 *and the light of a lamp* shall never be seen in thee more:

* Ver 14 has been misplaced from its original position in the middle of ver. 23.

shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

* Ver. 24, like ver. 20, links xvii. 6 to the outburst of xix. 2.

CHAPTER XIX

1 AND after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God :

2 For true and righteous *are* his judgments : for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called

and the voice of the bridegroom and bride shall never be heard in thee more.

14 Vanished the ripe fruit of thy soul's desire ! Perished thy luxury and splendour ! Never again to be seen.

23 For *the magnates of earth* were thy *traders ;* all nations were seduced *by thy magic spells.*

24 And in her was found the blood of prophets and saints, *of all who were slain upon earth.*" *

CHAPTER XIX

1 AFTER that I heard what was like the shout of a great host in heaven, crying,

" *Hallelujah !* salvation and glory and power are our God's !

2 *True and just are his sentences of doom ;*
he has doomed the great Harlot who destroyed earth with her vice, *he has avenged on her the blood of* his *servants.*"

3 Again they repeated,

" *Hallelujah ! And the smoke of her goes up for ever* and ever ! "

4 Then the four and twenty Presbyters and the four living Creatures fell down and worshipped God who is *seated on the throne,* crying, " So be it,

5 *hallelujah !* " And a voice came from the throne,

" *Extol* our God, *all ye his servants, ye who reverence him, low and high !* "

6 Then I heard a cry *like the shout of a* great *host* and the *sound of many waves* and the roar of heavy thunder—

" *Hallelujah ! now the Lord* our *God almighty reigns !*

7 *Let us rejoice and triumph,* let us give him the glory ! For now comes the marriage of the Lamb;
his bride has arrayed herself,

8 Yea, she is allowed to put on fine linen, dazzling white " (the white linen is the righteous

9 conduct of the saints). Then I was told, " Write this :—
' Blessed are those who have

unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the

been called to the marriage-banquet of the Lamb!'" The angel also told me, "These are genuine words of God."

10 Then I fell before his feet to worship him; but he said to me, "No, not that! I am but a servant like yourself and your brothers, who hold the testimony of Jesus. Worship God" (for the testimony borne by Jesus is the breath of all prophecy).

11 *Then I saw heaven open wide*—
and there was a white horse:
his rider is faithful and true,
yea, *just are his judgments* and his warfare.

12 *His eyes are* a flame of *fire*,
on his head are many diadems,
he bears a written name which none knows but himself.

13 He is clad in a robe dipped in blood
(his name is called THE LOGOS OF GOD),

14 and the troops of heaven follow him on white horses,
arrayed in pure white linen.

15 A sharp sword issues *from his lips*, wherewith to *smite the nations;*
he will shepherd * *them with an iron flail*,
and *trample the winepress of* the passion of the anger *of God almighty.*

16 And on his robe, upon his thigh, his name is written,
KING OF KINGS AND LORD OF LORDS.

17 Then I saw an angel standing in the sun, who shouted aloud to *all the birds that fly* in mid-heaven, "*Come, gather for the*

18 great *banquet* of God, *to devour* the flesh of *kings*, the flesh of generals, *the flesh of the strong*, the flesh of *horses* and their riders, the flesh of all men, free and slaves, low and high alike."

19 And I saw the Beast and *the*

* The verb had really come to mean no more than "rule" by this time; but the literal rendering may be retained for the sake of the antithesis in vii. 17.

kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX

1 AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of

kings of earth and their troops *mustered* to wage war on him who was seated on the horse
20 and on his troops. But the Beast was seized, together with the false Prophet who had performed in his presence the miracles by means of which he seduced those who received the mark of the Beast and worshipped his statue; both of them were flung alive into the lake of fire that *blazes with*
21 *brimstone*, while the rest were killed by the sword of him who is seated on the horse, by the sword that issues from his lips. *And all the birds were glutted with* their *flesh*.

CHAPTER XX

1 THEN I saw an angel descend from heaven with the key of the abyss and a huge chain in his
2 hand; he gripped the dragon, that old *serpent* (who is the *devil* and *Satan*), and bound him for a thousand years,
3 flinging him into the abyss and shutting and sealing it on the top of him, to prevent him seducing the nations again until the thousand years were completed—after which he has to be released for a little while.
4 And *I saw thrones* with people *sitting on them*, who *were allowed to judge*—saw the souls of those who had been beheaded for the testimony of Jesus and God's word, those who would not worship the Beast or his statue, and who would not receive his mark on their forehead or hand; they came to life and reigned along with the Christ
5 for a thousand years. As for the rest of the dead, they did not come to life until the thousand years were completed. This is the first resurrection.
6 Blessed and holy is he who shares in the first resurrection; over such the second death has no power, they shall be *priests of God* and the Christ, and reign

God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

along with him during the
7 thousand years. But when
the thousand years are over,
Satan will be released from his
8 prison, and he will emerge to
seduce the nations *at the four corners of the earth, even Gog and Magog*, mustering them for the fray. Their number was like
9 the sand of the sea, and they
swarmed *over the broad earth*,
encircling the leaguer of the
saints and *the beloved* City;
but fire descended from heaven
10 *and consumed* them, and their
seducer, the devil, was flung
into the lake of fire and brimstone, where the Beast and the false Prophet also lie, to be tortured day and night for ever and ever,

11 *Then I saw a* great white
throne, and One who was
seated thereon;
from his presence earth and
sky *fled, no more to be found.*

12 And I saw the dead, high and
low, standing before the
throne,
and books were opened—
also another book, the book
of Life, was opened—
and the dead were judged
by what was written in
these books, *by what they had done.*

13 The sea gave up its corpses,
Death and Hades gave up
their dead,
and all were judged *by what each had done.*

14 Then Death and Hades were
flung into the lake of fire,

15 and *whoever was not found enrolled in the book of Life* was
flung into the lake of fire—
which is the second death,
the lake of fire.*

* Unless this line is to be omitted altogether, it must be placed thus after ver. 15, not after 14 (as in the ordinary text), since there is no question of a second death except for human beings.

CHAPTER XXI

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed

CHAPTER XXI

1 Then I saw *the new heaven and the new earth*, for the first heaven and the first earth

away; and there was no more sea.
2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.
8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;
12 And had a wall great and high, *and* had twelve gates, and at

had passed away; and the sea
2 is no more. And I saw *the holy City*, the new *Jerusalem*, descending from God out of heaven, all ready *like a bride*
3 *arrayed* for her husband. And I heard a loud voice out of the throne, crying,

"*Lo*, God's *dwelling-place* is with men,
with men will he dwell;
they shall be his people,
and God *will* himself *be with them:*
4 *he will wipe every tear from their eyes*,
and death shall be no more—
no more *wailing or crying* or pain, for *the first things* have passed away."

5 Then *he who was seated on the throne* said, "*Lo, I make* all *things new.*" And he said, "Write this: 'these words are trustworthy and genuine.'"
6 Then he said, "All is over! I am the alpha and the omega, the First and the Last. I will let *the thirsty* drink of the fountain of *the water of Life without*
7 *price.* The conqueror shall obtain this, and *I will be his God*,
8 *and he shall be my son;* but as for the craven, the faithless, the abominable, as for the murderers, the immoral, the sorcerers, the idolaters, and liars of all kinds—their lot is the lake that *blazes with fire and brimstone*, which is the second death."
9 Then came one of the seven angels who had the seven bowls filled with the *seven* last *plagues;* and he spoke to me thus, "Come, and I will show you the Bride, the wife of the
10 Lamb." *So he carried me off*, rapt in the Spirit, *to a* huge, *high mountain*, where he showed me *the City, the holy Jerusalem*, descending from God out of
11 heaven, *with the glory of God.* The sheen of it resembled some rare jewel like jasper, clear as
12 crystal; it has a huge, high wall with twelve *gates*, twelve

the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

angels at the twelve gates, and *names* inscribed thereon which are the names *of the twelve tribes of the sons of*
13 *Israel, three gates on the east, three gates on the north, three gates on the south, and three gates on the west.*

14 And the wall of the City has twelve foundation-stones, bearing the twelve names of the twelve apostles of the Lamb.

15 He who talked to me had a golden *wand by way of a measuring-rod*, to measure the City and its gates and
16 wall; the City lies *foursquare*, the length the same as the breadth, and he measured fifteen hundred miles with his rod for the City, for its breadth and length and height
17 alike; *he made the measure of the wall* seventy-two yards, by human, that is, by angelic reckoning.

18 The material of *the wall is jasper*, but the City is made of pure gold, transparent like glass.

19 *The foundation-stones* of the city-wall are adorned with all sorts of *precious stones*, the first foundation-stone being of jasper, the second of sapphire, the third of agate,
20 the fourth of emerald, the fifth of onyx, the sixth of sardius, the seventh of chrysolite, the eighth of beryl, the ninth of topaz, the tenth of chrysoprase, the eleventh of jacinth, the twelfth of amethyst.

21 The twelve gates are twelve pearls, each gate made of a single pearl; and the streets of the City are pure gold, clear as crystal.

22 But I saw no temple in the City, for its temple is *the Lord God almighty* and the
23 Lamb. And the City needs *no sun or moon to shine* upon it, *for the glory of God illumines* it, and the Lamb lights it up

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAPTER XXII

1 AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the

24 *By its light will the nations walk;*
and *into it will the kings of earth bring* their *glories*
25 (*the gates of it will never be shut by day,*
and *night* there shall be none),
26 *they will bring* to it *the glories* and treasures *of the nations.*
27 *Nothing profane,* none who practises abomination or falsehood *shall enter,*
but those alone *whose names are written in the Lamb's book of Life.*

CHAPTER XXII

1 THEN he showed me *the river of the water of Life,* bright as crystal, *flowing* from the throne of God and of the
2 Lamb *through* the streets of the City; on both sides *of the river grew the tree of Life,* bearing twelve kinds of fruit, *each month having its own fruit;* and *the leaves* served to *heal* the nations.
3 *None who is accursed will be there;* but the throne of God and the Lamb will be within it, his servants will serve and worship him,
4 *they will see his face,* and his name will be on their foreheads.
5 Night there shall be none; they need no lamp or *sun to shine* upon them, for *the Lord God will illumine* them; *and they will reign for ever and ever.*
6 And the angel said to me, "These words are trustworthy and genuine, for the Lord God of the spirits of the prophets has sent his angel to show his servants *what must* very soon
7 *come to pass. Lo, I am coming* very soon; blessed is he who lays to heart the words of the prophecy of this book!"
8 I John saw and heard all this; and when I heard and saw it, I fell down to worship

angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take

before the feet of the angel who
9 had shown me it all. But he said to me, "No, not that! I am but a servant like yourself and your brothers the prophets, who lay to heart the words of this book. Worship God."
10 Then he said, "Do not *seal up* the words of the prophecy of *this book*, for *the time* is near:
11 Let the wicked still be wicked,
let the filthy still be filthy,
let the righteous still do right,
let the holy still be holy!
12 *Lo, I am coming* very soon,
with my reward,
to requite everyone for what he has done.
13 I am the alpha and the omega,
the First and the Last,
the beginning and the end.
14 Blessed are those who *wash their robes,** that theirs may be the right to *the tree of Life*, the right to enter the gates of the
15 City. Begone, you dogs, you sorcerers, you vicious men, you murderers, you idolaters, you who love and practise falsehood, every one of you!"
16 "I Jesus have sent my angel to give you this testimony for the churches; I am *the Scion* and offspring of David, the bright star of the Morning."
17 "Come," say the Spirit and the Bride:
let the hearer too say, "Come";
and *let the thirsty come,*
let anyone who desires it, take *the water of Life without price.*
18 I adjure all who hear the words of the prophecy of this book:
"If anyone *adds to them,*
God will add *to him the* plagues *described in this book;*
19 and if anyone *removes* any words written in this book,
God will remove his share

* Reading πλύνοντες τὰς στολὰς αὐτῶν with ℵ A, Primasius, the Vulgate, etc.

away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

in *the tree of Life* and in the holy City described in this book."

20 He who bears this testimony says, "Even so: I am coming very soon." Amen, Lord Jesus, come!

21 The grace of the Lord Jesus Christ be with you all.* Amen.

* Reading *πάντων* or *πάντων ὑμῶν*.

THE END